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THE
CHRISTIAN OBSERVER.

No. 19.]

JULY, 1803.

[No. 7. Vol. II.

RELIGIOUS COMMUNICATIONS.

FOURTH LETTER OF IGNATIUS.

IGNATIUS, who is also called Theophorus, to the Church of God the Father, and our Lord Jesus Christ, which hath obtained mercy, and is confirmed in holy concord and fellowship.

I have known your bishop, who obtained his ministry, not of himself, neither by men, nor through vain glory, but in the love of God the Father and our Lord Jesus Christ, whose modesty is truly admirable, and whose silence carries with it more authority than the loquacity of others; for he is fitted to the exercise of discipline as chords are adapted to the lyre. Happy is he in the firmness of his mind, tempered with lenity and free from anger, according to the gentleness and long suffering of God.

Ye, therefore, children of the light and truth, flee from divisions and false doctrines; and wherever the shepherd is, follow him like sheep: for there are many wolves, accounted worthy of credit, who by the seductions of pleasure, lead captive those who were running the divine race. But where concord is such shall obtain no place.

Abstain from noxious herbs, which Christ hath not watered, because they have not been planted by his heavenly Father. Not that I have found division among you, but diligence in your spiritual husbandry; for as many as belong to God and Christ adhere to their bishop, and as many as by true repentance return to the unity of the Church, to live according to the rule of Christ, these also belong to God. Do not err, my beloved brethren; if any man follow a leader of schism, he shall not obtain the inheritance of God.

Endeavour, therefore to join in one and the same Eucharist; for there is one flesh of our Lord Jesus Christ, and one cup in the unity of his blood, as there is one bishop and one body of the presbytery and deacons my fellow servants, in order that by their ministry ye may do all things agreeably to God.

My brethren, I am greatly enlarged in heart through love of you, and in that spirit I labour to establish and make you safe: yet not I but Jesus Christ in whom I am bound, though yet imperfect,* and therefore subject to fear. But your prayers shall make me perfect, that through mercy I may attain to the lot appointed for me, flying to the Gospel as to the flesh of Jesus, and to the Apostles as to the elders of the Church. But let us also love the prophets, for that they were the harbingers of the Gospel, and hoped in Christ, and waited for his day; by faith in whom they have obtained mercy, being sanctified through love, having received an honourable testimony from Christ himself, and being numbered with us in the common hope of the Gospel. Yet if any one preach to you Judaical doctrine, receive him not; for it behoveth a circumcised man to hear the Gospel, not an uncircumcised to hear the law. But if either they who preach the one or the other forbear to preach Christ,† they are the monuments of the dead, that retain only a name.

* Perfection was then ascribed to Martyrdom: an early symptom of growing superstition.

† I do not know how the Gospel can be preached without Christ, but this appears to be the sense of the original.

Flee, therefore, from the snares of the prince of this world, lest being overcome by his devices ye wax cold in love. But be of one heart and mind.

I thank my God that I have the testimony of a good conscience towards you all; neither can any man boast openly or in secret that, in any thing small or great, he hath been oppressed by me. But I pray that no one of all them, among whom I have spoken, may have that witness turned against himself.

For although certain persons have laboured to seduce me according to the flesh, yet the spirit which proceedeth from God is not seduced; for that Spirit knoweth whence it cometh and whither it goeth, and searcheth the secrets of the heart. When I was among you I cried with a loud voice, yea, as it were, with the voice of God, "Hearken to your bishop, to the presbytery, and to the deacons." Some suspected that I said this from a foresight of divisions which should arise: but he, in whom I am bound, is witness that I learned it not from man, but from the Spirit, which said, "Without your bishop do nothing."

Keep your own bodies as the temples of God: flee from strife, and be ye imitators of Christ as he is of the Father.

In what I did I acted in conformity with the character of one who loved unity; for where wrath and division are found, God dwelleth not: but God is gracious to all that repent and return to that unity which is in him. I entreat you, however, to do nothing in the spirit of contention, but according to the discipline of Christ; for I hear some who said, if it is not written in the Christian Archives I believe it not; and when I urged that it *was* written, I was answered, it does not occur.* But Jesus Christ, his cross, and death, and resurrection, and faith in him are my archives, by which I desire to be justified through the benefit of your prayers.

The priesthood is an excellent in-

* Something, undoubtedly, may be allowed to tradition so near the fountain head. But the text here is very corrupt and uncertain.

stitution, but far more excellent is the high priest of our profession, to whom are committed the secret things of God. He is the gate unto the father, through whom enter in Abraham and Isaac and Jacob, the Prophets, the Apostles, and the whole Church. All these things pertain unto divine unity. But the Gospel hath something still more excellent, namely, the coming, passion, and resurrection of our Lord Jesus Christ. He was, indeed, foretold by the beloved prophets, but the Gospel is the perfection of immortality.

Since, in conformity with your prayers, I am assured that the Church of Antioch in Syria is now at peace, it becomes you as the Church of God to choose a deacon, in order to discharge an holy embassy to that place, that when ye are gathered together, he may rejoice, and glorify God together with you. Blessed will ye be in Jesus Christ, who shall be accounted worthy of such a ministry. Neither will this service be impossible unto you, if ye are so minded, as some neighbouring Churches have sent bishops, and some priests and deacons.

Philo, the Cilician deacon, a man greatly commended, who now ministers to me in the word of God, and Rhæus Agathopodes, a chosen vessel, who accompanies me from Syria, renouncing his own life, bear testimony concerning you. I give thanks unto God that ye have received them, as he also hath received you. May those who have injured them be delivered through the grace of our Lord Jesus Christ.

The love of our brethren in the Troad salute you, from whence I write this letter by Burrhus, who was sent out of respect to attend upon me, by the Churches of Ephesus and Smyrna. May Christ, who is their hope in flesh and spirit, in faith, love, and concord, recompense them with honour. Farewell in the same Lord Jesus, our common hope.

To the Editor of the Christian Observer.

ALTHOUGH I freely admit the liberty of every individual, who discovers a

reverence for the sacred scriptures, to propose what interpretation he may think proper of any particular part of them; and although I should consider myself altogether without excuse, were I do indulge an uncharitable opinion, or use illiberal language, towards such an one, on account of any interpretation of scripture, differing from my view of its meaning, I must take the liberty to observe, that your correspondent, in his interpretation of Rom. vii. 14. to the end, (*Christian Observer*, Vol. II. p. 268,) has paid no attention to some material objections, which lie against his view of the subject. These objections I will state in as few words as possible; and I rely upon your professed, and indeed acknowledged, impartiality for the insertion of them.

The expressions by which St. Paul, in this passage of his writings, describes the evil principle in the heart of believers, are, indeed, very forcible, and may seem inconsistent with a regenerate state. It should, however, be considered, that this principle is described, as it is beheld by one who has a just sense of the turpitude and malignity of sin, and entertains a fervent zeal for the divine glory. But the main argument which should induce an impartial inquirer to think, that the Apostle is speaking of himself in his then present state, is derived from the decisive and magnificent terms in which he describes the opposite principle, the principle of good in his soul. He disallows and hates the evil which he does, inasmuch that it is not so properly he who does it, as sin that dwelleth in him; he consents to the law that it is good; he delights in it after the inner man; he serves it with the mind; *he himself* serves it. Can such expressions as these be applied to an unregenerate person? or do such affections exist in the soul of an unconverted sinner?

Much more might be said in favour of this interpretation of the passage in question. I might likewise overwhelm you and your correspondent with a host of highly respectable divines, who en-

tertained the same view of it as is here defended: but fearing lest a controversy should be excited upon the subject, which might be carried to a greater extent than its relative importance would justify; more especially fearing, lest in the prosecution of the controversy, the disputants should not be so anxious as they ought to be to speak the truth in love, I forbear adding any thing more, than that I am, with best wishes for the success of your undertaking,

PAULINUS.

A CORRESPONDENT, to whom we are under many obligations, sent us lately some remarks on the inconsistency which appears in the 16th and 17th chapters of 1 Samuel, referring at the same time to Warburton's explanation of the difficulty. On turning to the passage referred to, the criticism appeared to us so very important, that we have been induced to insert it for the benefit of such of our readers as may not have access to the works of that learned prelate.

"THERE is a difficulty in the history of David, in which Spinoza much exults, as it supports him in his impious undertaking on sacred scripture. It is this: in the 16th chapter of the first book of Samuel, we find David sent for to court, to sooth Saul's melancholy with his harp. On his arrival, he gave so much satisfaction, that the distempered monarch sent to his father to desire that he might stand before him, (ver. 22.) that is, remain in his service. David hath leave; and becomes Saul's armour-bearer, (ver. 21.) Yet in the very next chapter, viz. the 17th, (which relates an incursion of the Philistines, and the defiance of Goliath,) when David goes to Saul, for leave to accept the challenge, neither the king, nor the captain of his host, know any thing of their champion or his lineage. This is the difficulty, and a great one it is. But it would soon become none, in the usual way critics have of removing difficulties, which is by supposing that whatever occasions them is an interpolation; and some blind manuscript is always at hand to support the blinder criticism. But had more time been employed in the study of the nature of scripture history,

and somewhat less in collations of manuscripts, these would have found a nearer way to the wood, who now cannot see wood for trees. In a word, the true solution seems to be this; David's adventure with Goliath was prior in time to his solacing Saul with his music, which latter story is given by way of anticipation in chap. 16, but very properly and naturally; for there the historian having related at large how God had rejected Saul and anointed David, goes on, as it was a matter of highest moment in a religious history, to inform us of the effects both of one and the other; though we are not to suppose them the instantaneous effects. The effects of Saul's rejection was, he tells us, the departure of God's spirit from him, and his being troubled with an evil spirit, (ver. 14,) this leads him naturally to speak of the effect of David's election; namely, his being endowed with many divine graces; for Saul's malady was only to be alleviated by David's skill on the harp. When the historian had, in this very judicious manner, anticipated the story, he returns from the fourteenth to the twenty-third verse of the sixteenth chapter, to the order of time, in the beginning of the seventeenth chapter. So that the true chronology of this part of David's life stands thus:—He is anointed by Samuel; he carries provisions to his brethren, encamped against the Philistines, in the valley of Elah; he fights and overcomes Goliath—is received into the king's court—contracts a friendship with Jonathan—incurs Saul's jealousy—retires home to his father—is, after some time, sent for back to court, to sooth Saul's melancholy with his harp—proves successful, and is made his armour-bearer—and again excites Saul's jealousy, who endeavours to smite him with his javelin. This whole history is to be found between the first verse of the 16th, and the tenth of the 18th chapter. Within this is the anticipation above-mentioned, beginning at the fourteenth verse of the sixteenth chapter, and ending at the twenty-third verse; which anticipated history, in order of time, comes in between the ninth and tenth verses of the eighteenth chapter, where, indeed, the breach is apparent; for in the ninth

verse it is said, 'And Saul eyed David from that day forward.' He had just begun, as the text tells us, to entertain a jealousy of David from the women's saying in their songs, 'Saul hath slain his thousands, and David his ten thousands.'—'From that day forward Saul eyed David,' i. e. watched over his conduct: yet in the very next verse it says, 'And it came to pass on the morrow, that the evil Spirit from God came upon Saul—and David played with his hand—and Saul cast the javelin.' This could never be on the morrow of that day on which he first began to entertain a jealousy; for the text says, 'from that day forward' he began to watch over his conduct, to find whether his jealousy was well grounded. Here then is the breach between which, in order of time, comes in the relation of the evil spirit's falling upon Saul, his sending for David from his father's house, &c.; for when Saul began first, on account of the songs of the women, to grow jealous of David, and to watch his behaviour, David, uneasy in his situation, asked leave to retire, which we may suppose was easily granted. He is sent for again to court: Saul again grows jealous; but the cause, we are now told, was different: 'and Saul was afraid of David,' 'because the Lord was with him, and was departed from Saul,' (ver. 12.) This plainly shews, that the departing of God's Spirit from Saul was after the conquest of Goliath; consequently, that all between verse fourteenth and twenty-third of the sixteenth chapter, is an anticipation, and, in order of time, comes in between verse ninth and tenth of the eighteenth chapter, where there is a great breach discoverable by the disjointed parts of distant time: thus the main difficulty is mastered. But there is another near as stubborn, which this solution likewise removes. When David is recommended by the courtiers for the cure of Saul's disorder, he is represented as 'a mighty valiant man, a man of war and prudent in matters, and that the Lord was with him,' chap. 16, ver. 18. i. e. a soldier well versed in affairs, and successful in his undertakings: accordingly he is sent for; and preferred to a place which required valour, strength, and experience; he is made Saul's 'armour-bear-

er? Yet when afterwards, according to the common chronology, he comes to fight Goliath, he proves a raw unexperienced stripling, unused to arms, and unable to bear them, and as such despised by the giant. I will not mis-spend the reader's time, in reckoning up the strange and forced senses the critics have put upon these two passages to make them consistent; but only observe, that this reformation of the chronology renders all clear and easy. David had vanquished the Philistine; was become a favourite of the people, and, on that account, the object of Saul's jealousy; to avoid the ill effects of which he prudently retired. During this recess, Saul was seized with his disorder. His servants supposed it might be alleviated by music, Saul consents to the remedy, and orders an artist to be sought for. They were acquainted with David's skill on the harp, and likewise with Saul's indisposition towards him. It was a delicate point, which required address; and therefore they recommend him in this artful manner—'The son of Jesse is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person;' that is, 'as you must have one constantly in attendance, both at court and in your military expeditions, to be always at hand on occasion, the son of Jesse will become both stations well; he will strengthen your camp, and adorn your court; for he is a tried soldier, and of a graceful presence. You have nothing to fear from his ambition, for you saw with what prudence he went into voluntary banishment, when his popularity had incurred your displeasure.' Accordingly Saul is prevailed on; David is sent for, and succeeds with his music. This dissipates all former umbrage; and, as one that was to be ever in attendance, he is made his 'armour-bearer.' This sunshine continued till David's great successes again awakened Saul's jealousy, and then the lifted javelin was, as usual, to strike off all court payments. Thus we see how these difficulties are cleared up, and what light is thrown upon the whole history by the supposition of an anticipation in the latter part of the sixteenth chapter, an anticipation the most natural, proper,

and necessary for the purpose of the historian. The only reason I can conceive of its lying so long unobserved is, that in the seventeenth chapter verse fifteen it is said, 'But David went, and returned from Saul, to feed his father's sheep at Bethlehem.' Now this being when the Israelites were encamped in Elah against the Philistines, and after the relation of his going to court to sooth Saul's troubled spirit with his music, seems to fix the date of his standing before Saul in quality of musician in the order of time in which it is related. But the words 'David went and returned from Saul,' seem not to be rightly understood; they do not mean, David left Saul's court where he had resided, but that he left Saul's camp to which he had been summoned. The case was this; a sudden invasion of the Philistines had penetrated to Shochoh, 'which belonged to Judah.' Now on such occasions, there always went out a general summons for all able to bear arms, to meet at an appointed rendezvous; where a choice being made of those most fit for service, the rest were sent back again to their several homes. To such a rendezvous all the tribes at this time assembled. Amongst the men of Bethlehem, came Jesse and his eight sons; the three eldest were enrolled into the troops, and the rest sent home again. But of these David is only particularly named; as the history related particularly to him. 'Now David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse, and he had eight sons; and the man went amongst men for an old man in the days of Saul: and the three eldest sons of Jesse went and followed Saul to the battle; and David was the youngest, and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem,' i. e. he was dismissed by the captains of the host, as too young for service; and in these sentiments, we find, they continued when he returned with a message from his father to the camp. I have only to add, that this way of anticipation is very frequent with this sacred historian. In the eighteenth chapter verse eleven it is said, 'And Saul cast the javelin, for he said, I will smite David even to the

wall with it; and David avoided out of his presence twice.' But one of these times relates to a second casting of the javelin a considerable time after the first here spoken of, which is recorded in chapter nineteen verse ten. So again the historian telling us in the tenth chapter, how Saul, when he was first anointed by Samuel, prophesied amongst the prophets, says, 'And it came to pass, when all that knew him beforetime saw, that behold, he prophesied among the prophets; then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? Therefore it became a proverb, Is Saul also among the prophets?' (ver. 11, 12.) But it is evident, that the original of the proverb was his second prophesying amongst the prophets at Naioth, recorded chapter nineteenth, both for the reasons given above, and for these—1. Saul was not at this time known to the people; and 2. The original of the proverb is said to arise from this second prophesying, (ver. 24.) Therefore the account of the proverb in the tenth chapter is given by way of anticipation."—*Warburton's Works*, vol. ii. Note.

ON THE MOST PROBABLE SUBJECTS OF CONVERSION.

I HAVE frequently heard it advanced, That a profligate sinner is more likely to become the subject of conversion than one of a more decent and moral cast. But I think the sentiment is supported neither by scripture nor general observation, and that it is pregnant with pernicious and dangerous consequences. The ground of the opinion has generally been, that a moral man, if unconverted, is necessarily a self-righteous man, and as such more hard to be convinced of his sins than an open and profligate sinner. But this argument appears in every view fallacious; for first I conceive, that a profane man is likely to be as much under the influence of a self-righteous spirit, natural to all, as a more moral man. I admit, indeed, that a moral man may, and generally does, make a righteousness of his defective morality. But the grossest sinner will do the same; he

will labour to bring the law of God down to his own standard however low: in the absence of all positive goodness he will pride himself on his negative merit, and where both fail, substitute a name of religion, or even a descent from a pious ancestor in the place of true religion; and to these delusory pleas he will adhere with so much pertinacity as makes it very difficult to convince him of the evil of his ways. No man, indeed, can be in the habit of sin in any degree, but, in that degree, his heart becomes hard, his conscience seared, his views of the evil of sin and of the law of God low and inadequate; and he who thus reduces the obligations and extent of the law of God, can easily suppose himself capable of performing a righteousness commensurate with them.

A text frequently adduced in support of the sentiment in question is, Matt. xxii. 31, "Publicans and harlots, &c." Now the very turn of the expression here used evinces, that these are characters by no means the most likely to embrace the Gospel, yet that there are those who are *even* more averse to it than they. But who are these? Such as, like the Pharisees of old, who were in general gross hypocrites, are under the influence of principles of a tendency still more fatal. Mr. Henry observes on this passage, "An *hypocrite* is more hardly convinced than a gross sinner;" and surely an hypocrite is a more abandoned character than the grossest sinner who makes no profession of religion. The text, therefore, no more proves the point for which it is adduced than it would have done had it declared, that even publicans and harlots enter into the kingdom of God before assassins.

The Pharisees of old were at once hypocritical and self-righteous; and from this latter circumstance it has probably arisen, that the term Pharisee has been applied to all descriptions of persons who bear this one mark of resemblance to them, however in other respects they may differ from them; and the name being once applied, all the scriptures which mention it are readily applied to.

Let us consider a moment the tenden-

cy of the sentiment in question. There was a time when the profligate sinner, though born with the principles of corrupt nature, had not run into that habit of profligacy in which he is now involved. Was he then in a less desirable state, or less likely to become the object of divine grace than at present? If so, he has done well that he has gone so far into iniquity, and he will do well to continue therein; for on the absurd hypothesis we are now examining, every step he takes brings him probably nearer to God. And what, in this case, is the awful dilemma in which a minister of the Gospel stands? From the minister of righteousness he must become the minister of sin, and do evil that good may come; for when he cannot convince a moral man of his sins, it appears to be his duty, in order to place him in the most favourable situation for conversion, to bring him off from self-righteousness by persuading him to practise grosser sins. If one degree should not succeed he must be taught to proceed to a greater, till he arrives at the highest pitch of presumptuous iniquity.

This argument might also be illustrated from the nature of the moral government of God. Allowing the fullest exercise to the divine sovereignty, would it not appear to reflect on the conduct of a moral governor, in selecting the objects of mercy from a world of rebels, to choose *principally and for the most part* such as were the most atrocious and abandoned. It might evidently comport well with his wisdom, equity, and goodness, to select *some* such, as an encouragement to others to return to their allegiance; and to hold out this great lesson, that no degree of sin will be a bar to the restoration of the sincere penitent to the favour of God: but it by no means follows, that the profligate sinner has any advantage for becoming a true penitent. The matter might also be safely referred to the impartial observation of every individual.

We have not here adverted to the power of the Holy Ghost, which alone is equal to the conversion of the most decorous, as well as the most profligate sinner, because it will be admitted not

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to belong to the argument; the conversion of both being alike easy to divine power.* All for which we contend is this, that there are gradations in sin; that every step we take in its course takes us farther from God and nearer to destruction; and that it becomes us to be very cautious how we indulge the thought ourselves, or hold it out to others, that a state of great and aggravated sin is attended with any advantage for the reception of divine grace, or, which appears nearly the same thing, that it is proper to continue in sin, that grace may abound.

J. L.

To the Editor of the Christian Observer.

MANY persons, who feel the burden of their sins, and their need of daily repentance and forgiveness, find it difficult to conceive how this state can go hand in hand with peace and joy in believing. Others, whose affections are warm, and minds sanguine, while they rejoice in the hope set before them, are almost disposed to consider themselves as past that period of the Christian life, which calls for continual exercises of humiliation and contrition. They are inclined to look upon these as more properly belonging to persons whose sins have not been forgiven, and in whose hearts the love of God has not been shed abroad. But while we speak of these false views as belonging to others, let us not forget or dissemble, that though we ourselves may not go into either extreme, remarkably and exclusively; yet we all, even the very best of us, verge to each at different times. When convictions of sin seize our minds, are we always disposed to cry out "Abba, Father," with the true filial gratitude of children laden with blessings? And when we rejoice in our high privileges as members of Christ's spiritual body, do we always feel that we are weak and miserable sinners, and distrust, and try, and examine ourselves, as those in whom there is no health? I apprehend we must all plead guilty, if

* It may, however, be worthy of inquiry, whether the sentiment in question does not take its rise in underrating either the evil of "spiritual wickednesses" or the power of the Holy Spirit in convincing the mind of them equally with sins of a grosser nature.

S E

we give an honest and humble answer to these inquiries.

Now what are the remedies for these evils? Many might be pointed out, but I shall only call your attention to one which has struck me most forcibly, namely, Praying and striving to obtain a warmer love of God, and a more lively sense of his love to us.

When we are in danger of being overwhelmed by a sense of guilt, is it not either because we have a low measure of love to God, and therefore no cordial and zealous desire to please him and forsake sin; or, because we secretly distrust his love for us through Christ, and his perfect willingness to give us freely every needful help to bring us back to himself, to receive us again without a frown or a reproach, and to enable us to continue stedfast in well doing? Such views would give a sweetness to repentance, and mingle the smiles of gratitude with the tears of sorrow; at the same time, that when united, and genuine, and lively, they are the best pledge that we shall hereafter shun those sins, whose hideous deformity they make so apparent. When, therefore, we are bound to the earth by a sense of sin, and our souls are unable to rise to a reconciled God and Saviour, let us examine whether the chains which hold us fast are not those of selfishness and unbelief. Do we not in our sins see, our own ruin indeed, but not God's dishonour? When we look with a kind of despair to pardon, do we not undervalue the great sacrifice for sin, or distrust that free mercy which is ready to communicate its benefits to all? And when we view the power of sin in our souls, and the strength and malice of our spiritual enemies with dismay, do we not look to our own strength for deliverance rather than to God; or doubt the faithfulness of him, who has assured his people that his strength is made perfect in their weakness, and that his grace is sufficient for them? Let us earnestly pray, and earnestly use the appointed means to obtain more faith and love, and then (if our bodily health do not prevent it) we shall have more peace and joy in believing.

Now a word or two on the opposite sin to that of being overwhelmed by a sense of guilt. When we are disposed to exult in our God and Saviour, and walk with too little fear through spiritual dangers, and too weak a sense of our daily imperfections and transgressions, (alas! it is the case with all at times,) we are apt to think that we abound in the love of God, and in our sense of his love to us. But is this really the case? True love and genuine gratitude, when warm and lively, make men quicksighted as to their failures and deficiencies in sentiment or conduct towards a friend who has heaped benefits upon them. These affections of the soul dispose them to be fearful of offending, diffident of themselves, and ready to view their own imperfections and faults rather with too much than with too little sensibility. Let us then beware of deluding ourselves with the persuasion, that our bosoms glow with love to God and gratitude for his mercies, when we are cold in those dispositions which naturally accompany love and gratitude. When this is the case with us, I apprehend we shall find, on strict scrutiny accompanied by earnest prayer, that our fervours have an earthly rather than a heavenly foundation, and proceed very much from self-confidence and self-applause. How earnestly, in such circumstances, should we retrace our steps, seek for real love to God and real gratitude to him in the place of false semblances of those divine affections, and return to the safe and sober path of humility, and a tender conscience.

Can we not all, in the circle of our acquaintance, find instances, in relative and social life, to illustrate what has been advanced? I know a daughter well educated and pious, but her tender years make her frequently forget herself and commit faults. How prompt is she to feel all the force of a hint from her parents on such occasions; and yet how sweetly does the cheerful glance of affection, beaming through the pearly drops which fill her eyes attemper the blush of self-condemnation. What are the sources of this union of lively concern with dispositions which

deprive grief of its sting, and animate her to renewed exertions in the path of duty? A zeal to please her God and her parents, higher in her thoughts at the time even than her own happiness, is evidently the chief spring whence her sorrow flows: and her unaffected love for them, joined to a sense of their love to her, at the same time that it gives birth to that zeal, heals the bitterness of her sorrow, and fills her with fresh life and activity for the discharge of her filial duties.

It is painful to look at the reverse of this picture; it is one which is too frequently exhibited. Who does not know some who appear extremely well satisfied with themselves in the different relations of life, and are even ready to boast occasionally, that their affection as friends, as husbands, or as fathers, is unimpeachable, who yet by no means stand so high in the opinion of the world as in their own, and, whatever professions they may make, are shrewdly suspected of loving themselves much better than any of their connexions?

Let us only judge as rationally and fairly of ourselves in religion, as we do of others in the common affairs of life, and with God's blessing we may find a remedy for many of our errors.

R. T.

Nov. 7th, 1802.

To the Editor of the Christian Observer.

ON BAPTISM.

THOUGH upon the whole I agree with the strictures of your correspondent on Mr. Jones, (Vol. I. p. 767,) I cannot assent to every proposition which he advances on the subject of BAPTISM. I shall not, however, enter into a detail of the particulars in which I may differ from him; but proceed to state my own opinions without adverting to the sentiments of others.

The question which I propose to consider is this. What does baptism, as a sacrament, convey to us? Of what is it a seal? From the conversation and writings of many persons, I apprehend it to be a prevalent opinion, that the renewal of the heart to holiness is the grace conferred in baptism, and some have supposed that this change of heart

invariably accompanies the right performance of the ceremony; but facts too strongly militate against this supposition, and even if daily experience did not furnish innumerable instances to disprove it, the example of Simon Magus alone would overturn such a system; for after he was baptized, the Apostle assured him that his "heart was not right in the sight of God," but that he was yet "in the gall of bitterness, and in the bond of iniquity."

Others, aware of this difficulty, have considered baptism as conveying to the heart an *incipient* grace, a seed of holiness, which either becomes fruitful or otherwise according to the subsequent care or neglect with which it is treated, thus reconciling the idea of a holy principle being communicated in this sacrament, with the unholy lives of too many who are baptized. But where does the scripture speak of any *incipient* grace of holiness as annexed to the performance of this ceremony? What examples does it give to countenance such an opinion? This error not improbably arises from the following circumstance. Familiarized to the practice of infant-baptism, persons are often insensibly led to look upon this rite as instituted, if not exclusively, yet chiefly for the use of children, and thence to form their opinions respecting it. But though "the baptism of young children is in any wise to be retained in the Church," yet, doubtless, it is in this sacrament as administered to adults, that we must look for its real meaning and end. Though for many satisfactory reasons we admit infants to be baptized, yet even to them, till they are arrived at years of discretion, the full benefits of this sacrament cannot be confirmed: and to suppose that baptism conveys one grace to infants, and another to adults, would be making two sacraments of it instead of one. But what is the case with respect to adults? They are not admitted to be baptized, except on their profession of repentance and faith. But repentance and faith are constituent parts of the renewed mind—they are the effects of divine grace: how then can baptism be said to convey *incipient* grace, the seed of holiness, to persons who are pre-supposed

to have already brought forth such evident fruits of the spirit? Can that man, who repents of his sins, and believes with a true faith in Christ, be destitute of the first principle of the divine life? Can he be yet unrenewed in the spirit of his mind? It must be clear that baptism does not, in his case, convey *incipient* grace; nor, I apprehend, does it do so in any case. It may, indeed, be a means of "confirming faith and increasing grace" already received (see article 27,) by the blessing of God on the proper performance of it; but it does not *sacramentally convey* these things, nor is it instituted as a seal of them. In one word, according to the views which I entertain of baptism, it is not a seal of the *grace of holiness*, but of the *grace of pardon*. It is not designed to convey the *cleansing* from *corruption*, but the *cleansing* from *guilt*. To persons who have never been in the habit of considering the subject in this light, such an assertion may appear strange and unfounded. But I bespeak their candid attention while I endeavour to prove, that this is the view of baptism which both the Scriptures and our Church maintain.

Let us carry back our thoughts to the times of the first publication of the Gospel. What is the view which the Apostles give of this ordinance? When St. Peter preached to the Jews on the day of Pentecost, does he not say, "Repent and be *baptized* every one of you in the name of Jesus Christ *for the remission of sins*?" In the account which St. Paul gives of his own conversion in the twenty-second chapter of the Acts, he describes Ananias as addressing him, "Arise, and be *baptized*, and wash away *thy sins*, calling on the name of the Lord." When the eunuch was *baptized*, and went on his way *rejoicing*: when the jailer was *baptized and rejoiced*, believing in God with all his house: what was the occasion of their joy, but the lively hope of pardon and acceptance, which had been sealed to them in that sacrament?

Look at the Jewish sacrament of circumcision. This is generally regarded as corresponding to the Christian sacrament of baptism. But did circumcision *convey* a new heart? No. It im-

plied, indeed, the necessity of an inward moral change, the circumcision of the heart, but the Apostle tells us that it was "a *seal* of the righteousness of the faith which Abraham had yet being uncircumcised." It was given to the patriarch as a seal of the covenant confirming to him the promises, the pardon of his sins, and the acceptance of his person. In like manner the outward baptism with water denotes the necessity of an inward baptism by the Holy Ghost, of a death unto sin, and a new birth unto righteousness; but it is appointed in the Christian covenant as a seal of the righteousness of faith, as a seal, not of the grace of holiness, but of the grace of pardon.

That such is the view which our Church entertains of baptism, may, I think, be made to appear without much difficulty. Consult her articles, creed, and baptismal service on her opinion of this sacrament. What says the twenty-seventh article? "Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but also it is a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the *promises of the forgiveness of sin and of our adoption to be the sons of God by the Holy Ghost*, are visibly signed and sealed: faith is confirmed and grace increased, by virtue of prayer unto God." The change of language used in the last clause is striking, and full to our purpose. What does our Church teach us to profess in her creed? "I believe in *one baptism for the remission of sins*." The language used in her baptism service may, at first sight, seem to militate against this interpretation; but if it be attentively considered, the seeming difficulty will vanish. According to the sentiments stated in the twenty-seventh article, we might naturally expect to meet in this service with many petitions for "confirmation of faith, and for increase of grace." But does it therefore follow, that our Church, though she deems it a peculiarly proper occasion to pray for these two blessings, considers them as *conveyed* or *sealed* in this sacrament? Much misapprehen-

sion, I conceive, arises from not duly attending to this distinction. To ascertain what particular blessing our Church really does consider to be conveyed and sealed to a baptized person in this rite, let us look at the consecration-prayer, and the thanksgiving after the ceremony is performed. In the former she says, "Sanctify this water to the *mystical washing away of sin*;" in the latter, "we give thee hearty thanks that it has pleased thee to *regenerate this infant by thy holy Spirit*." This last expression, perhaps, may seem to denote the grace of sanctification, instead of the grace of pardon: but compare it with the petition in the second collect in the service, and its true meaning will appear—"We call upon thee for this infant, that he coming to thy holy baptism may receive *remission of sins by spiritual regeneration*." And here it may be useful to introduce an observation, which will help to free this subject from much ambiguity. Our Church, in all her articles, liturgy, &c. appears by no means to limit her use of the word regeneration to the sense in which it is now usually adopted by modern writers. She seems to understand it as descriptive of a *new state*, rather than of a *new nature*; as implying a recovery from a state of guilt and wrath to a state of pardon and acceptance, rather than as a recovery from sinful dispositions to holiness of heart. Throughout the baptism-service especially, I apprehend this to be the sense in which she uses this phrase.* How far she may be justified in adopting this interpretation is another point; a point, however, not very material in itself, nor at all connected with our present argument, though, perhaps, she may have better ground for her adoption of it than at first sight appears.

The grounds on which infant baptism is retained in the Church, far from be-

ing weakened by the interpretation before us, are strengthened and improved by it. The immediate benefits, which result to the infant from this sacrament, are a deliverance from the *guilt* of original sin, and a *covenant* right to all the outward privileges of adoption into the family of God; being by nature born in sin and the *child of wrath*, he is hereby made a *child of grace*. He has a right to approach God in prayer, to plead his promises with him, to partake of his public ordinances; and on being brought by his grace to true faith and repentance, to apply to himself the glorious privileges conveyed and sealed in this sacrament to every penitent believer.

According to this view of the end and design of baptism, the Christian Church is possessed of two sacraments respectively corresponding to the two great privileges of the covenant. The sacrament of baptism *conveying* justifying grace for the remission of sins, and therefore administered but once: the sacrament of the Lord's supper, *conveying* sanctifying grace for the strengthening and refreshing of our souls, and therefore administered continually. I do not advance this correspondence as an evidence of the truth of my interpretation, but as adding perhaps some slight confirmation to it. There are many other arguments which might be adduced, and which would help to illustrate and corroborate my sentiments on this subject: but I am fearful of extending my communication to an immoderate length. I shall conclude with observing, that I am not bigotted to my opinions. I rather wish to promote discussion on this interesting subject, than dogmatically to maintain any sentiments of my own. Any of your readers, who will either throw farther light on what I have advanced, or refute my errors, will confer a favour on your constant reader.

INQUISITOR.

For the Christian Observer:

I AM much pleased with your correspondent B T.'s letter on habituating children to thought; but when this is meant to be done, the preparation must be made early, otherwise it will be

* See especially the service for the baptism of those which are of riper years; in which she prays that the persons (already professing faith and repentance, and consequently already regenerated in the modern acceptance of the word) may yet *be born again*: and after the act of baptism, return thanks that they are "*born again*." Is not *renewal* the word which our Church most commonly uses to describe the moral change of heart? See *Collect for Christmas Day*.

found very difficult, and in some cases impracticable. The farmer prepares his land and the manufacturer his materials in time, without which, neither would expect to gain much by after-labour; but it should seem as if the exploded doctrine of occult causes had found its way into our systems of education; and moral effects were expected to arise from unknown powers without the labour or care of forming previous habits.

A child of a month old is committed to a nurse who stuns it from morning till night with continual talking, and thinks it never well unless all its attention is kept on a stretch by the movements of objects and the diversities of sounds: hence the child is taught to look for violent agitations, to be pleased with them, and to feel their absence; hereby a love of dissipation is interwoven with the earliest habits, and in the next stage of childhood, abundance of toys and a succession of playfellows become necessary for his amusement, and he is thrown in after life on the mercy of others whom he must bribe to save him from the vacuum of his own mind, whose powers from having never been accustomed to action, are become more and more dependent on the impulse of sensible objects, and averse to those of an abstract and intellectual nature. It is necessary to *give* infants proper bodily exercise, because they have not strength themselves to take it; but they can, with a very little help, at an early age amuse themselves; and they always do so (when in health) if not prevented by the officiousness of those about them. I consider this a point of importance, not only because it constitutes that kind of mental exertion they are capable of using, but also because, whilst the organs of sensation are so delicate, the impressions they receive from the continual efforts made to rouse and stimulate them, are more frequently productive of pernicious consequences both to the intellects, temper, and health of the child, than is suspected, or can in future life be remedied. But what I have chiefly in view is, to inculcate the necessity of strengthening the rational powers as we do those of the

body by appropriate exercise. Passive impressions always weaken by repetition, *unless* they produce their correspondent actions; and to a mind accustomed continually to be acted upon, and to find all its gratifications in sensible objects, the sources both of knowledge and happiness are gradually drying up, and life terminates in a cheerless old age equally barren and unhappy.

But to such parents as really wish to give their children a Christian education, I beg leave to address a few remarks, which appear to me of great concern, and which I have wondered to see overlooked in families which may truly be accounted religious.

It is on many accounts necessary that children should be much under the eye of others, and it is therefore little in their own power to secure time and place for retirement; hence it becomes needful to make such arrangements for them, as may facilitate this intention without ostentation or perplexity. Instances have come within my own knowledge of children, whose minds were under very serious impressions, suffering much loss from the difficulty of getting time and place to be alone. When two sisters are engaged together through the day in their proper employments, and occupy the same chamber at night, they are mutually a restraint and hinderance to each other. Private prayer is perhaps omitted, because neither of them have courage to use it in each other's presence, and the best feelings are hereby sometimes nipped in the bud. Nothing can compensate such a loss. Family duty and public ordinances will have little effect, when no stated time is secured for secret devotion and reflection; and if public and social means fail of a good effect, they will not fail of a very pernicious one, viz. to habituate the mind to exhortation without fruit, and to information which is associated with indifference, if not with security. I beg to repeat, that this is a matter of such consequence that persons, whose income enables them to provide for their families beyond the mere necessities of life, are inexcusable in permitting trifling obstacles to prevent an ar-

arrangement of so much importance ; and it is vain for us to lament the want of religion in our children, if we minister not the means so far as they are in our power.

I cannot conclude without observing, that something more might be done in the case of servants than is ordinarily attended to. Their time is at the disposal of their master and mistress, and a great moral disadvantage of their situation lies in their inability to procure any devotional retirement. We are certainly responsible before God for all the power lodged in our hands, and however we may now plead general custom, we shall hereafter find little consolation in reflecting, that whilst no expense was spared in fitting up apartments to receive and entertain company, we thought none necessary which might conduce to the welfare of immortal souls over whom we had a providential superintendence, and whom we cruelly neglected in what most tended to their eternal interests, whilst their whole time and attention were engaged in ministering to *our* temporal convenience and accommodation.

I hope, Sir, you will give this subject a place in your miscellany, and I very earnestly wish it may find an entrance to the minds of such as are individually interested in it.

PHILO-NEPIOS.

To the Editor of the Christian Observer.

In the letter of your correspondent J. P. on the questions and answers which I transmitted to you, there are many just observations ; and some which might afford room for considerable discussion. I do not, however, mean to dilate on those of either description. My purpose is simply to shew, and I think few words may suffice to prove, that if J. P. had estimated the questions and answers, and the attendant circumstances, with adequate calmness and discrimination, he might have thought the chief part, perhaps the whole, of his censures superfluous.

J. P.'s objections to the clergyman's criterion of a state of salvation, "*to examine and judge fairly whether a fervent*

love, through faith, of God and our Redeemer, proving itself by the only true test, a life of habitual holiness, be the grand predominant principle which fills our hearts and directs our actions," rest principally on his assumption, that the phrase, "*through faith,*" is little more than an incidental expression, a formal sound without any definite import. On what foundation either of reason or of charity is this extraordinary assumption built? A "*fervent love, through faith, proving itself by habitual holiness,*" appears to me, Sir, synonymous to St. Paul's description of that principle which "*availeth*" to salvation, "*faith which worketh by love.*" Gal. v. 6. And when this efficient and "*fervent love through faith*" is distinctly stated by the clergyman to comprehend "*our Redeemer*" no less than God : no peculiar degree of candour seems requisite to the conclusion, that it comprehends our Redeemer in all his offices.

In the next place, J. P. does not seem duly to have borne in mind, that the questions are specifically said to have been proposed by *an intelligent and truly religious lady of the established Church*, solicited to join the followers of Mr. Wesley. From this description it may be presumed, that her difficulties did not relate to the evangelical doctrines of our Church ; they related to the peculiarities superadded in the Wesleyan Societies, the doctrines of *forgiveness manifested by impulses*, and of *sinless perfection*. To them the questions pointed ; against them the answers were mainly directed. Upon doctrines, respecting which doubts did not appear to exist, it was unnecessary to enlarge. A brief, but decisive, reference, such as that already noticed, would be sufficient.

The description of the needful "*love of God and our Redeemer,*" that it must "*fill the heart, &c.*" might alarm a tender-minded Christian, who should interpret it rigidly and literally ; but let it be understood, as is equitable, with those scriptural allowances, with which kindred expressions in the New Testament are universally received. If the "*love of God and our Redeemer, through faith,*" be not "*fervent,*"

in opposition to lukewarmness; if it be not the "grand predominant principle" in opposition to all other principles; if it does not fill "our hearts and direct our actions," to the exclusion of the *dominion* of sin, (see question vi. and the answer;) if it does not "prove itself by" fruits which may fairly be termed "habitual holiness;" let not a state of salvation be presumed. I do not say that if the recent votary of religion discerns himself at present to be so weak, so liable to be overcome by sin long indulged, as to feel self-convicted of falling below this standard, he must despair of his state. But let him strive, as for his life, for grace to attain unto this standard; and never think himself safe while he remains below it, nor, after having attained it, when he falls below it again.

AMICUS.

HINTS FOR SELF-EXAMINATION.

CHRISTIAN MORALITY consists in the observance of right conduct flowing from right principles. Politicians, and even moralists often aim to produce beneficial actions through the medium of wrong motives, but "the Lord trieth the heart."

It may be said, however, that when the actions of our neighbour are good, we ought not to impute to him a bad motive, and that to do this is to be guilty of the sin of judging others, which the scriptures condemn. I reply that I am not now judging any man, but am requesting every one to judge himself. It is not persons, but principles that I am about to examine. A man acts, for example, from pride and a sense of honour: he himself professes to be influenced by those motives: we are agreed on this point. The question is, whether such principles are Christian.

I have observed, that in order to constitute Christian virtue the motives must be good and not the action only: I now add, that motives, in order to be good, must be religious. Let us proceed to enumerate some of those religious motives which the scriptures set before us. They are such as

these; Reverential fear and love of God,* gratitude and love to Christ,† a sense of our dependence on the holy Spirit,‡ the hope of heaven,§ the fear of hell,|| the desire of holiness,¶ and the love of man, particularly of our Christian brethren, for the Lord's sake.** It is true, that many other feelings and principles are allowed, and even enjoined in scripture; but let us carefully consider what place they ought to occupy. Husbands are commanded to love their wives; and children to obey their parents; but is it not also written, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me?" Again, compassion for the poor is urged in the New Testament as a Christian duty; but then it is to be an expression of our love to Christ: the inferior motive is to be sanctified by its association with a still higher principle—"Whoso giveth a cup of cold water to a disciple *in the name of a disciple*, shall not lose his reward." "Forasmuch as ye did it *to one of the least of these my brethren* ye did it unto me." That charity which proceeds merely from natural compassion, and is utterly unconnected with religion, is not erected into a virtue by the scriptures: the compassion must spring out of a sense of Christ's compassion towards us, and though exercised towards the afflicted in general, it must have a special reference to the afflicted part of the flock of Christ—"Brethren, if God has so loved us, we ought also to love one another."

Let us next speak of some of those marks, which shew the *absence* of the principles that have been already described as Christian.

The absence of *the fear of God* cannot be proved more distinctly, than by the prevalence of the fear of man.

* 1 Pet. ii. 17. Luke xii. 5. and x. 17.

† 2 Cor. v. 14, 15. 1 Pet. ii. 21—24. John iii. 16.

‡ John iii. 5. and vi. 63. Rom. viii. 9—14. and 26. 1 Cor. xii. 2.

§ Mat. vi. 19—21. 2 Cor. iv. 14—18.

|| Luke x. 27. 2 Cor. v. 10, 11.

¶ Mat. v. 8. Eph. iii. 14—19. 1 Pet. i. 15.

** 1 John iii. 11, 14, and 15.

A supreme regard to reputation, and an extreme dread of reproach; a habit of speaking and acting with a mere view to the approbation of the persons around us: these are some of the indications of the want of the fear of God. When, indeed, we merely "please men *for their good to edification*, then the motive becomes good and sanctifies the action.

The want of *love to God* is proved by a supreme love to any other object. If, for example, love to any fellow-creature entirely engrosses us, then the will or command of that fellow-creature will be obeyed instead of the will of God; and even, though the beloved object should command the same thing which God commands, still since the act will not be done *because God commands it*, that religious quality will be wanting which is necessary to render it acceptable to our heavenly Father, viz. a regard to his will. Want of love to God is proved in the same manner as want of love to our fellow-creatures. To think little of him; to be willing to do nothing, to venture nothing, to sacrifice nothing for his sake; to mention his name or to hear it mentioned by others without the least emotion; to feel no painful sensibility when we see his authority trampled upon and his cause hindered; to love the society of those who shew no reverence for him, and to dislike the company of men by whom his name is had in the highest reverence; are unquestionable proofs of want of love to God.

The want of *love to Christ* is shewn in much the same manner: forgetfulness of him, indifference to that Gospel in which he is held forth as crucified for our sakes, and indisposition to think of what he has done and suffered for us, high thoughts of ourselves and low ideas of the value and efficacy of his death, atonement, resurrection, and ascension, are evidence to this point.

Dependence on the Holy Spirit will be proved by our frequency and fervency in prayer, and by our sense of the importance of this duty: it will also be proved by our fear of grieving Christ. Observ. No. 19.

the Holy Spirit, and by a tenderness of conscience which will prevent our venturing into companies and places where we cannot hope that the Holy Spirit will attend us. The want of this dependence on divine aid is manifested by a carelessness and boldness of conduct, by self-confidence, by levity respecting serious things, and by the absence of a devout spirit.

The want of the true *hope of heaven* is proved by our placing our chief hopes on the things of this world. Earth and heaven are the rival objects which solicit our attentive regard; and if the world possesses our best affections then we are of the world. The use of hyperbolical language in describing mere worldly happiness, affords a ground of suspicion that the world has our highest estimation. The very mode of our congratulations, on the occasion of some temporal prosperity, may be such as to imply that we over-value earthly good. The love of worldly happiness is perfectly allowable in its due degree, but in proportion as spiritual objects are greater than temporal, so ought to be the desires excited by the one or the other. Moderation in respect to all our expectations here below, and a disposition to sacrifice any present advantages which interfere with our heavenly hope, are some of the surest proofs of our possessing this hope; and are, perhaps, also some of the best means of promoting our temporal enjoyment.

The *fear of hell* is proved by our deeming it a serious thing; and the absence of this fear by our indifference, our levity, and our profaneness in speaking of it. All light and jocular mention of the devil, and all insensibility to the same kind of levity in others, are strong proofs of this defect. It is also a property of this fear to overpower the contrary fear. As a soldier's apprehension of the enemy is overcome by the dread of his commander; so that fear of man, to which timid persons are subject, may be subdued by a stronger fear from another quarter.

The *desire of holiness* is proved by our aversion to sin, and the degree of

it by the degree of this aversion. The aversion, however, must be to all sin, otherwise it cannot be presumed to be against sin *as such*. Ambitious, envious, covetous, polluting thoughts; inordinate desires and misplaced affections; all the various workings of evil in the heart, will be lamented and resisted by the person who has a sincere desire of holiness. The means of promoting holiness will also be attended to, and whatsoever obstructs its growth will be avoided. The general plan of life will be regulated, with a view to the sanctification of the heart. Those books will be read, those preachers will be approved, that society will be sought, that conversation will be encouraged which most tend to edification: even natural diffidence and timidity will, in some cases be subdued; the fear of being thought to affect superlative goodness, and of being charged with vanity on this account will be overpowered; the objections which arise against our making an alteration in our way of life will be done away; and thus a way will be opened for our spiritual improvement.

That *love of our neighbour* which is spoken of in Scripture, implies much more than natural benevolence. Religion softens as well as enlarges the heart, restrains the evil passions, and forbids inordinate selfishness. It thus improves every principle of humanity, and secures their constant exercise. St. Paul, after his conversion, seems to have loved those Jews who were persecuting him, more than he had loved them as friends before: he now, however, desired chiefly their spiritual good. But though he loved the Jews he had a still higher regard for his fellow Christians; he knew them to be struggling in the same cause, pursuing the same objects, exercised by the same trials, actuated by the same spirit, and serving the same Lord. This is that love which is more particularly intended when the evidence of our Christianity is the question. If we are Christians, we shall love those who are our brethren in Christ Jesus: we

shall sympathise with them, whether they are high or low, and though we cannot utterly confound the different ranks of life, we shall choose rather to associate with a Christian that is below us both in rank and ability, than with an irreligious person that is above us. We should, however, beware of mistaking attachment to a sect, for that love of the brethren which is made in scripture a test of Christianity. We must love others, not merely because we contend together for the same opinions, but because we trace in them the image of our common Saviour.

I have thus ventured to offer a few hints for self-examination for the use of your readers. They are of a very plain and simple nature, and may, perhaps, on that account, be deemed worthy of a place in your very useful miscellany.

B. R.

To the Editor of the Christian Observer.

On the Responsibility of Men for Errors arising from Prejudice.

PREJUDICE consists, says Dr. Johnson, in judgment formed before-hand without examination. In order to include all its shades and degrees, it might, I think, be better defined to be judgment formed in whole or in part without due examination. It is acknowledged to be a most general and fruitful source of error, and if it were allowed to be universally a legitimate excuse for the errors to which it gave birth, a very great proportion of those who embrace false systems and opinions would be sheltered from responsibility. Prejudice might be pleaded in favour of the great mass, probably of Socinians and Arians, but certainly, I think, of Roman Catholics, Mahommedans, and Idolaters: for the number of those, who profess to adopt principles in religion which they *know* to be false, or who adopt false principles from real inability, through a natural defect of understanding, to discover their falsehood, is probably very small, compared to the number who are misled by prejudice.

In order to discover whether prejudice is ever a just excuse for error, it is necessary to inquire; whether it may ever be said to be itself innocent. If

innocent, its natural and necessary effects will be so also ; but if always criminal, it is clear that the errors, which arise from it, must partake of its nature.

Men are led to embrace opinions without due examination—1st. By thoughtlessness, and a want of attention and scrutiny.—2ndly. By following the guidance of inclination and passion rather than that of reason.—3rdly. By undue deference to authority. These then are the sources of prejudice, and they must be separately considered.

1st. If thoughtlessness and a want of attention to evidence, and of industry in searching for it, were allowable pleas, multitudes who “live without God in the world,” and refuse to listen to the Gospel of his Son, would have a very sufficient excuse to offer. Nothing can be more clear, than that all are bound to make a good use of the faculties which God has given them. If men, therefore, form opinions, and adopt principles, on light grounds, when they have ability and opportunity for more satisfactory investigation, they cannot be acquitted of blame, and are justly chargeable with the errors into which they have been led by their negligence.

2ndly. But supposing the mind to turn earnestly to the subject of inquiry, much will depend on the temper with which it approaches it. It is evident, that whoever is desirous of deciding wisely, must reason calmly, and keep out of sight as much as possible, during the process of investigation, both his wishes and feelings. Numbers, however, instead of endeavouring to emancipate themselves from their influence, when examining principles of conduct, take them for their guides, and make little use of reason but to defend and vindicate the conclusions to which these guides lead them. Now, except it be allowable to pervert the faculty of reason, and thereby to be guilty of a greater abuse of the divine bounty, than he was, who hid his talent in a napkin ; such a procedure cannot be innocent, nor consequently the errors to which it leads. This is true even when the best affections are indulged to the degradation of reason. When the worst are suffered to assume

the reins, and lead the understanding captive, the guilt is of course prodigiously aggravated.

But even when the predominant wish is not, as in the case which has been considered, to indulge inclination, but to discover the truth, and to avoid every thing likely to bewilder and mislead in the search after it, the affections of the heart will generally interfere more or less in the province of reason, and often in so great a degree as to lead to very important prejudices and errors.

Even in the most sincere and devoted servants of Christ, the conquest over the lusts of the flesh is gradual. Sin, it is true, no longer *reigns* in their mortal bodies ; but, though conquered, it perpetually rebels, and disturbs the exercise both of holy affections and of reason. In the first periods of a Christian life, and at those times, in its subsequent stages, when temptations have more than usual power, it generally happens that some prejudices and false opinions are discoverable, which may be distinctly traced to this source ; and though like the remains of corruption from which they spring, they may be compatible with a state of grace, yet no one can suppose them to be devoid of guilt.

But the Christian is liable to be misled in his reasonings, not only by unhallowed affections, but by those which are more spiritual. The eyes of a good man are often blinded by his love of public worship, and of Christian society. His love of these almost necessarily attaches itself strongly to the *mode* of worship to which he has been used, and to those Christian friends who have gone hand-in-hand with him in his religious course ; and this attachment is frequently so great and so partial, that, with a sincere wish to be fair and candid, he can scarcely see any faults in either the one or the other, or any very attractive merits in other modes of divine worship, or in Christians of other denominations. It would be easy to shew by familiar instances, that parental and conjugal love, the love of a people for their minister, and other amiable affections, even when brought “into subjection to the obedience of Christ,” are very commonly

pregnant sources of prejudice. Scripture affords many instances in point. What prejudiced Moses against the office God assigned him, of going to his countrymen as a deliverer? Chiefly, as it should seem, his humility. What induced Peter to call in question the propriety of the divine command, to kill and eat of the animals let down to him in the great sheet in his vision? His love of that system of purity, which his God, whom he loved, had established. What led the disciples of Christ so long to question and disbelieve his declarations, that he should suffer death and rise again? Their warm love for their divine master was a leading cause of their unbelief.

The young and the sanguine, especially while Christian affections are yet new to them, are apt to give the reins to their feelings. They are but imperfectly aware how necessary it is, that they should be restrained when reason is called upon to investigate and decide; and the restraint is so irksome to them, that, imperfect as their theory may be on this point, their practice is far more imperfect: nay it is not uncommon to meet with persons of this description, who appear almost to assume a merit from not being *able* to do their duty in this respect. They are so impressed with the loveliness and value of holy affections, that they are disposed to be pleased with *every thing* which tends to prove their reality and warmth in their own bosoms; and nothing appears to do this in a more striking manner than an inability to restrain such affections. If, however, they continue true to their God, his spirit by degrees corrects these irregularities; order and harmony triumph more and more over discordance and confusion in the inner man; and the unsteady and meteorlike splendours of uncontrolled affections are exchanged gradually for an uniform and genial sunshine of soul, which, though less brilliant, is far more potent in its operation: and, instead of dazzling, guides and cheers its possessor.

It surely would be too much to say,

that prejudices of the class which has been last under consideration, are blameless. If they were, it would not be a duty (as it clearly is) to strive against them. Though the least criminal perhaps of any, they must be ranked among those "secret faults," from which we ought to pray daily to be cleansed.

3rdly. Those prejudices, which may be ascribed to undue deference to authority, are next to be considered.

A great part of human knowledge rests on authority as its proper basis. History, in all its branches, whether of past or of present times, can have scarcely any other foundation. In matters of science also, and in almost all subjects which require much research, the great mass of mankind can neither obtain knowledge, nor form opinions, but (chiefly, if not entirely,) on the ground of authority. If, therefore, in settling points of duty, an improper reliance is not placed on this source of knowledge, nor on the opinions derived from it; and if recourse is had to such other means of information as are accessible to the inquirer, all is well. No more than a proper and legitimate use is made of authority, and a man is not responsible for the errors into which it may lead him: indeed, opinion so formed and held ought not to be denominated prejudices. The examination on which they are founded forms a basis sufficiently broad for their support.

But reverse the case, and the conclusion, as to the responsibility of the individual, must be reversed also. An opinion which rests on a blind, or undue, deference to authority is evidently destitute of a just foundation; and, if erroneous, the error is chargeable on those who entertain it. Their criminality will vary according to circumstances, and vary very greatly; but still, under all circumstances, they must be pronounced guilty of not having made a proper use of their reason.

Thus, prejudices having their rise in thoughtlessness and want of attention, or in the influence of passion or inclination, or in an improper deference to authority; the errors to which they

give birth, though by no means all equally culpable, yet all bear the stamp of criminality more or less deeply impressed.*

"What a severe judge have we here," cry some of your readers, Mr. Editor, "he would condemn all the world." And it is, Sir, because the world is so ready to acquit herself, even when laden with guilt, and because true Christians are so frequently seduced by her into a degree of acquiescence in some of her false maxims, that I think it necessary to trouble you on this subject.

Is it necessary to shew to what extravagant and ridiculous lengths the world pushes her false candour, in what regards the conduct of men towards their God? She will allow a man to be of what sect he pleases; to be a Socinian, an Antinomian, a Roman Catholic, a Gentoo, or even to be of no religion whatever, and she will be most liberal in her apologies for him, provided he will but let her alone. If he disturb her quiet by endeavouring to point out her faults, and to propagate his own opinions, he immediately falls under her condemnation; but let him only abstain from this, and she will repay the civility by pronouncing all his errors void of guilt. To support the honour of God, and the rights of his sovereignty, "is not in all her thoughts."

But if the world is thus disposed to "call evil good" when she does not conceive her own interests to be concerned, let Christians be on their guard against the contagion of her example. While they watch over themselves with a holy jealousy, and are exact "their own defects to scan," let them cherish a warm love for all their fellow-creatures, and entertain as favourable an opinion of others as circumstances will admit: but, at the same time, let them steadily maintain right principles in their full extent, and never compliment man by softening down any part of the law of God.

R. S.

* The above remarks may serve to guard from misconception or abuse an allusion to errors arising from prejudice, which appeared in the very able paper of your respectable correspondent. J. M. Vol. I. p. 758.

To the Editor of the Christian Observer.

THOUGH conformably, Sir, with the sentiments of neutrality which, in your official capacity, you maintain as to the tenets at issue between Calvinists and Anti-Calvinists, you have repeatedly avowed your conviction that the thirty-nine articles are so framed as to include both parties; there are many persons who do not hesitate to affirm, or to imply, that the articles were designed to establish Sublapsarian Calvinism in the Church; and that no individual, who is not a Sublapsarian Calvinist, ought to subscribe them. On this opinion I beg leave to offer the following remarks, which may at the same time serve to justify the moderate and conciliatory views which you have adopted upon the subject.

1. It is a fact admitted by all candid Calvinists, that great numbers of intelligent and conscientious men have successively subscribed, and continue to subscribe, the Articles in an Anti-calvinistic sense, believing each of them, the seventeenth not excepted, to be fairly susceptible of such a sense. Hence arises a strong presumption that the articles relating to the tenets in question, were purposely worded in terms sufficiently comprehensive to embrace Anti-calvinists.

2. If the turn of expression in some parts of the seventeenth article appear to incline towards the calvinistic side, there are many very important expressions in the liturgy which, according to the natural and obvious interpretation of them, incline at least as much in favour of the Anti-calvinists. I do not mean to intimate that Calvinists may not conscientiously assent and consent to these expressions; indeed I am fully convinced that they do so. But the Anti-calvinist is, to say the least, authorized to produce these expressions as strong presumptions, that the established Church has always opened its arms to receive him.

3 I proceed to historical facts.

The seventeenth article, as it now stands, is the same with the corresponding article in the articles established towards the close of the reign of Edward VI. in 1552, with the exception of

three verbal corrections of no importance in the present inquiry, and the omission, after the word "furthermore," in the concluding paragraph, of the following words—"though the decrees of predestination be unknown to us, yet—" (see the comparison of the Articles in the Collection of Records subjoined to Burnet's History of the Reformation, folio, Vol. II. p. 194.) It will not, I presume, be affirmed, that the omission of those words has rendered the article more rigid.

4. The articles established in 1552 were framed by Archbishop Cranmer. "The council appointed *the archbishop* to draw up a set of articles." (Gilpin's Life of Cranmer, 1784. p. 153.) "*In this work it is not known that he had any coadjutor.* It is improbable, however, that a man of his candour and modesty would engage in a work of this kind without many consultations with his friends; and it is commonly supposed that Ridley, Bishop of London, was particularly useful to him." Ibid. p. 156.—"We have Cranmer's own word for it, that he drew them." (Burnet's History of the Reformation. Vol. III. p. 211.) When interrogated on the subject by his enemies under Queen Mary, "the last part of his answer to that was, *As for the catechism, the book of articles, with the other book against Winchester, he grants the same to be his doings.*" Ibid.

Having premised this statement, I would ask, Where is the evidence that Cranmer was a Calvinist, even on the sublapsarian scheme? Evidence, I believe, has been repeatedly produced from his writings to prove that he was not a Calvinist; and has been resisted on the ground that the work whence it is taken would equally prove him in part a Papist, as some Popish errors are retained in it. That he afterwards renounced the Popish doctrines of the book was abundantly manifest. Where is the proof that he also renounced the Anti-Calvinistic opinions.

If Cranmer was not a Calvinist, to suppose that he would frame articles which should exclude from the church himself and all who were not Calvinists, is an absurdity which I need not examine.

If Ridley, and other leading divines, assisted the archbishop, as we may be confident was the case, in his undertaking, it may be inferred, that in completing it they had no purpose or idea of excluding the primate and those who concurred with him in doctrine.

5. But *perhaps* Cranmer was a Calvinist: suppose the assumption granted. Let the following facts then be duly weighed. The disunion and discordance of the Protestants were among the circumstances which most efficaciously impeded the progress of the reformation, and furnished to the Roman Catholics the most plausible argument for the necessity of an infallible church. The archbishop, deeply impressed by these mischiefs, earnestly laboured, especially about the year 1546, to accomplish an object which he had greatly at heart; the union of all the Protestant churches of Europe in one mode of ecclesiastical government, and one confession of faith. For this purpose he eagerly applied to the most eminent of the foreign reformers. He entreated them to co-operate with him, and proposed England as a secure and commodious place for their consultations. "During the course of this projected union, a question arose of great importance—Whether, in drawing up a confession of faith, definite or general terms should be adopted. The primate, with his usual candour, pleaded for the greatest latitude. *Let us leave the portal*, said he, *as wide as we can; and exclude none whom it is in our power to comprehend.*" Gilpin's Life of Cranmer, p. 149.

The stiffness with which some of the foreign divines insisted on their own peculiarities, and the subsequent troubles in England, terminated the design. But can any man maintain or conceive that Cranmer, Calvinist as we now assume him to be, when called from his labours for an universal union among Protestants to frame a set of articles for England, when invested by the king's council with full and exclusive power to frame them, would instantly abandon his comprehensive views, and narrow the portal so as to exclude all who were not of the Calvinistic creed?

EQUITATIS AMATOR.

To the Editor of the Christian Observer.

THOUGH I am a Dissenter, I read your monthly publication with pleasure, as it appears well calculated to promote the interests of religion in the church of which you are members. It cannot be supposed, that your views respecting the national establishment coincide with my own; but I do not charge you with going beyond the bounds of Christian moderation. In regard to the grand matters of faith and practice, I for the most part approve, and think that you proceed in the happy medium between the opposite extremes. I most sincerely wish the spiritual prosperity of that church, from which I am bound in conscience to dissent, and cannot but regret whatever appears injurious to it. I doubt not you will receive with candour, what I now take the liberty to offer to your consideration on a matter of general concern which, I have often observed, and that is, the disproportionate stress which some preachers lay upon a few doctrinal points, and the high extreme to which their zeal carries them in stating and defending them. Not satisfied with introducing these doctrines into every discourse, some of these gentlemen scarcely ever treat upon any thing else, whatever be the text which they have chosen; and not uncommonly is the text itself stretched, not to say perverted, to make it speak their favourite sentiments: and those sentiments are sometimes carried so far as not to be defensible upon the ground of scripture, any more than of the articles of your church. I have not only heard very exceptionable modes of expression made use of in explaining or defending the doctrines of grace; but I have also witnessed such representations of the doctrines themselves, and such disparaging terms applied to moral duties, as had a direct tendency (contrary, perhaps, to the design of the preacher) to countenance that Antinomian spirit which I fear is gaining ground among the professors of religion in the church, as well as among the dissenters. One proof of this is, that preachers of this description in the church are particularly admired and followed by those dissenters who are of Antinomian sentiments, and who are in

the habit of reproaching such of our ministers as insist much on the grand topics of practical godliness, as *legal* preachers. Let me, however, caution your readers, both clergy and laity, against that kind of preaching, which, under the specious name of *evangelical*, is calculated to undermine the Gospel.

I have been the more confirmed in what I have advanced, and the more determined to communicate my thoughts to you by some recent occurrences, of which I have myself been a witness. I had lately an opportunity of hearing a preacher who has been greatly followed and extolled; and I could not help being surprised and grieved to find, that instead of improving the valuable opportunities afforded him, in the vast congregations which he collected, of "calling sinners to repentance," of awakening the careless, and exciting Christians to abound in the work of the Lord, he avoided almost every thing of a practical kind, and generally confined himself to a point of doctrine without at all urging its proper improvement. In one discourse, when exposing *legalists* who depend upon their *sincerity*, he expressed himself in such a way as to lead his hearers to disparage that Christian grace, and he told them (what I have more charity than to believe) that he himself was never sincere for a single day. His text on the same occasion was most grossly perverted. Isa. xliii. 8—11. *Bring forth the blind people that have eyes, and the deaf that have ears, &c.* These words, which most evidently refer to idols, he applied to God's people who had been blind and deaf, but whose eyes and ears the spirit had opened.*

I could mention other and some worse perversions of scripture, but I forbear, lest I should be thought invidious. I wish that what I have said may be taken as it is intended; not to dis-

* A dissenting minister, discoursing lately from Isaiah xl. 20. "He that is so impoverished that he hath no oblation, chooseth a tree that will not rot," represented, in a similar style, the man who was impoverished as the convicted sinner, and the tree that will not rot as Jesus Christ. Are not such gross perversions of the word of God truly lamentable?

countenance evangelical preaching, but to caution those who are friends to it against that manner of conducting it, which rather tends to encourage a false taste among the hearers of the Gospel; who are too ready to prefer what is popular and singular to what is just and scriptural; who are more fond of hearing any thing that is comfortable than what is truly useful; and who are apt to condemn those ministers as "legal" whose judgment and conscience will not allow them to gratify this corrupt taste.

If those gentlemen, on whose style of preaching I have been animadverting, were to know the true reason of their being so much followed, I am sure they would be displeased with themselves, and that while they retained their attachment to the doctrines of grace, they would alter the strain of their discourses, and employ a part of them in shewing the inefficacy of mere speculative faith, and in exhorting "those who have believed to be careful to maintain good works." If what I have written should meet with your approbation, and induce any abler correspondent to pursue the subject, or to correct me in any thing wherein I may be mistaken, it would afford great pleasure to your obedient servant,

NE QUID NIMIS.

To the Editor of the Christian Observer.

I wish to return my thanks to your correspondent B. T. for his instructive and appropriate observations in your number of April last (page 208.) I fully concur with him in opinion, that "no small knowledge, ability, discretion, and christian piety, are requisite in discussing theological questions." Repeating over and over the same things, which produce no new conviction, and admit of no new reply, tends only to weary some and perplex many. There are truths, which, considered in relation to others, are like suns in their respective systems. If these are clouded by mis-conception, to disperse such clouds by a simple and perspicuous statement, is to illuminate at once those subordinate truths which are connected with them, and thereby to promote essential-

ly the edification of the Church. But whilst the primary truths remain obscured, the labour spent upon collateral ones only generates strife by increasing confusion.

One thing I beg leave to recommend to such as venture upon the investigation of theological questions, viz. that in stating their opinions, they will avoid using the language of scripture, because this is really begging the question in debate, since we mean not to contradict scripture but to inquire its meaning. It is very allowable when persons have stated their opinion, that they give those passages of scripture which appear to them to authorize it, and the reader must judge if such texts apply to the case in hand; but the authority of revelation, though it may be pleaded, must not be assumed, and we are well aware this may be done by persons of strict integrity. There is no Papist can read our Lord's approbation of St. Peter, without thinking it applicable to the Pope; or his promise to abide with his Church for ever, without imagining the doctrine of what they term the real presence on their altars to be comprehended in it.* Protestants must not flatter themselves with being entirely free from the power of erroneous associations, and those who have constantly heard a text of scripture made the organ of a controverted opinion (when such controversy is supported on each side by men of acknowledged piety and learning) ought to consider that they have never yet probably read that scripture with impartiality, since it concerns a subject upon which men may think differently and yet be truly the servants of God; consequently, their own sincerity is no positive proof of their exemption from error in this particular.

I venture to send you, Mr. Editor, these observations from the desire that my former inquiry may not tend "to the exercise of theological subtilty rather than to edification," which is an effect I very sincerely deprecate.

A SERIOUS INQUIRER.

* We believe, that the Papists commonly consider this passage as proving the infallibility and perpetuity of their Church, rather than the doctrine of the real presence.—E.D.

MISCELLANEOUS.

EXTRACTS FROM AN UNPUBLISHED TOUR ON THE CONTINENT.

Account of the Monastery of La Trappe.

(Continued from p. 362.)

ABOUT half past six, our guide desired us to follow him, when we were joined by several other *guests* of needy and shabby appearance, who by the bye had a juster claim to *entertainment* than we; for the rules of the order enjoin, that those only should be received who visit this abbey through piety or want. I am afraid that neither of these motives could apply to us. We were conducted into the cloisters, where the monks were singing, with books in their hands, divided into two rows. Down the middle were placed long *crachoirs* between which were two copper buckets; one of them was full of warm water and sage, which the brethren, whose turn it was to wait upon the rest, laded out into small basons they held in their hands, and stooping down washed the feet of all their brethren. In this ceremony the greatest neatness was observed, for it was remarked that a fresh towel was used for each individual, and when one person was washed, that water was thrown into the other bucket, and clean water made use of for the next. As the bason gradually approached the row where I sat, I began to be under a dreadful alarm, lest the good father should literally attempt to practise the charitable custom of the eastern worthies in washing the feet of strangers. Had any pressing offers of this sort been made, the scene must have been as ridiculous as can well be imagined. I had on my boots, which, without the help of a bootjack, require the labour of some minutes to pull off; to have asked for such a machine was out of the question; to have broken silence at that solemn time would have turned the whole community into one general confusion; and, on the other hand, for the good father and myself to have been tugging for some time, with our united strength, must almost have been sufficient to unsettle the muscles of the austere Benedictine among them. Luckily for them and for us, they

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kept close to the old proverb, *Charity begins at home*, and made no offers of washing any feet but those of the brotherhood. At the conclusion of the ceremony they walked away singing, while we were conducted to the same room into which we were first shewn at our entrance, and an elegant supper was provided for us; it consisted of a salad, fried eggs, and a dish of thick pease-soup, with apples, cheese, and dried figs, by way of dessert. After the supper we retired to our chamber, expressing a desire to attend at early prayers: accordingly, the following morning (July 6.) about a quarter before two, our kind attendant brought us a candle: we dressed ourselves immediately and went to our gallery. A lamp suspended before the altar shed a glimmering light over the chapel, and was scarcely sufficient to afford us a view of our watchful fathers, though clad in white: we could but just discern their different motions and various postures. This awful medium between light and darkness, this visible gloom, added to the deep doleful voices that issued from beneath us, together with the solemnity of the place, and the unusual earliness of the hour, was sufficient to call up a reverence and attention in the most unhallowed soul. About three o'clock they sang the *Te Deum*, which they performed better than any part of the service besides; at least it pleased and affected me more than any thing I ever heard in catholic chapels.

At nine o'clock we went to high mass, and observed that the brethren kissed each other before they partook of the consecrated elements. After I left the chapel I felt myself excessively hungry, not having eaten any thing for several hours; but could not help being amused at the oddity of longing for my dinner at ten o'clock in the morning. A little after this hour we were called to dinner, which was much the same as the day before, except that a dish of boiled milk and flour was served up instead of pease-soup, with the addition of a few radishes. About the middle of

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the dinner, one of the community having spilled some beer or water upon the table, immediately left his seat, and fell prostrate in the middle of the hall, till the abbot knocked as a signal for him to rise.

I inquired this afternoon of our conductor what was the revenue of the convent; he told me it amounted to about 27,000 livres annual rent, which is nearly £ 1140. sterling. I have, however, been informed since, that the income did not exceed 20,000 livres: out of this are maintained every year a considerable number of strangers, exclusive of the neighbouring poor, besides their own society, which amounts to almost two hundred persons. They have three different orders of men in the house—1. The real brothers, who wear white cowls, nineteen of whom are priests.—2. The *Frères Convèrts*, who are dressed in brown with girdles round their loins: these are not confined to a strict attendance on prayers, as the others; they are of various trades, and work for the benefit of the rest.—3. The *Frères Donnés*, of which there are never more than five or six. These make no vows of any kind, are dressed in their common habits with broad hats like Quakers, and have liberty to leave the place whenever they please. Their principal employment is to assist the *Frères Convèrts* in the common business of the house. At half past six we were called to the public reading; the monks were sitting in rows, as the evening before. The abbot sat under the image of the holy virgin, which was decorated with flowers. The reader began with a book published about six years ago, for the use of the princess Louise of France, who retired into a nunnery. The extract I heard was excellent, and admirably calculated to promote the contempt of this life, and the thirst after a better. When the abbot knocked the reader laid it down, and read a portion out of Thomas à Kempis: after he had finished they rose, sung the *miserere*, and went to the complines. We were conducted into a chamber in all respects like a college buttery, excepting the prints with which it was adorned: they were of the horrid kind. At the bottom was a skeleton;

on one side death, and a condemned soul rolling in flames; on the other a soul in paradise, and a soul in purgatory; between these a crucifix. Our supper was the same as before, only our beer was changed for cyder, and the dried figs for almonds. After supper we heard the hymn to the virgin which is always sung at the latter end of complines.

The manner in which these men pass the day is well worth recording, and may afford a laudable example to pious, and a severe reproof to negligent, Protestants. Every morning they rise three quarters past one; precisely as the clock strikes two the abbot himself tolls the bell for a minute, and prayers begin, which last till four; but on Sundays and festivals, as the service is longer, they rise at one, and on the grand festivals at midnight: at four they either stay privately in the chapel, or read till half past five, or to a quarter before six, when the primes begin. These finish at six, when they retire to the chapter till a quarter before seven; from this time to a quarter past eight they employ themselves in some laborious work, when they go to chapel till half past ten, the hour of repast. This is over a quarter after eleven, when they read till noon: at this time they lie down till one; at which hour they are summoned to *nones*, and in half an hour are called to their work in the garden till three. They then read three quarters of an hour, and retire for a quarter to their private devotions, by way of preparation for the vespers, which commence at four and finish at five. At this time they sup, and at the end of the repast withdraw to read in private till half past six, when the public reading begins, which finishes at seven, the hour of complines. They leave the chapel at eight, and soon after retire to rest. It must be observed here, that they frequently employ themselves in their private devotions at the times given them for their *private* reading, which is so termed, not from their reading by themselves, but from their being permitted to peruse whatever religious books they choose; for they never read in their own cells, but always in common. In the summer the cloisters are used for this purpose; but in winter they are

obliged to make use of the chapter room. They never look into any books but religious ones, and are never suffered to go into the library without leave from the abbot, which is not granted but upon particular occasions—*n'y ayant rien de si ordinaire aux religieux que de succomber à la tentation de la science, et à la curiosité des lectures.*

On Monday morning, at six o'clock, we were conducted to the chamber where we supped the night before, and found a breakfast prepared for us, consisting of bread, butter, radishes, and cyder. A frère convert and Pere Theodore attended us. I was anxious to see once more our good friend Pere Celestin; but it was not possible to take our leave in person of this heavenly man, as his daily engagements could not permit him to attend us; especially since our other conductor was obliged to be absent on our account. Our friend Theodore pressed us very hard to change our religion, and to enter ourselves at La Trappe; in this last point he seemed rather in jest, but he was very serious with regard to the first; for he would hardly let us go without promising him to purchase the catechism of Father Grenard, and smilingly assured us of the pleasure he should take in seeing us again at the convent—but observed, we must not come without our *catechism*. I have not yet had either time or opportunity to peruse this book; but apprehend, from the earnestness with which it was recommended, that it must be a well written, subtle treatise. As this was the last morning of our stay at the convent, we were not backward in asking him as many questions as possible relative to the order and manners of the community. We were informed that between Easter Sunday and the 14th of September, there were six or seven festivals, on which they were permitted to walk, for an hour and a half, in the neighbouring forest. On these days, between one and two o'clock, they march out, with their abbot, in regular procession, each with a book in his hand, till they are advanced a small distance from the convent; when they form a circle, and the abbot bows, and signifies to them, by a sign, that they are permitted to

separate and retire where they please during the allotted time. Between Easter and the 14th of September they are allowed (except on fast days) a small portion of cheese at supper, and three ounces of bread, whereas the rest of the year they have generally nothing but dry bread, and, on particular days, only two ounces. Over the apartment where we breakfasted, was a chamber allotted for the reception of the sick, who are attended by a brother who was a physician, and had practised with some repute. Under his inspection is an infirmary adjoining to the convent, where the neighbouring poor are nursed with all possible care and tenderness; and some young persons are, at the same time, instructed in the theory and practice of physic. I observed, while we were at breakfast, an inscription on the wall relative to the behaviour of those who are appointed to relieve strangers. The first rule was rather violated at times by Father Theodore; for it enjoins them not even to talk to strangers, except through necessity or desire to edify them. At length we took our leave of these regions of tranquillity and devotion, not without feeling some regret on quitting a place where we had been entertained with such benevolence and hospitality.

Whatever may be urged in demonstration of the absurdity, and even wickedness, of a monastic life, I must confess my short residence at *La Trappe* convinced me, that it is not without its advantages. Every unprejudiced Catholic, as well as every Protestant, must be immediately struck with the impropriety and bad policy of permitting the existence of those numerous religious houses, which swarm throughout *France, Italy, Spain, and Portugal*. It is well known, that the greater part of those who embrace the monastic profession, engage in it from motives of idleness, ease, and luxury, rather than from any firm persuasion of the vanity of the world. The liberty and indulgence that are met with in many religious societies, hold out sufficient allurements to engage the attention of the idle, the careless, and even the gay, whose narrow fortunes are not sufficient to procure what they esteem

the necessary conveniences of life. We cannot imagine that any of the abovementioned causes, such as love of ease, indolence, or luxury, can prevail upon their votaries to enrol themselves among the austere Benedictines in the forest. No allurements of a worldly or of a carnal kind are to be met with here. All the happiness that can be expected in this school of mortification must arise from the thoughts of a future life; and if we suppose any of them destitute of genuine piety, and still attached to the world, (as perhaps some of them really are,) the utmost strength of imagination can scarcely furnish us with a stronger idea of consummate misery. But when we consider, that the greatest part of them have retired from the world from motives of penitence, and of zeal for the glory of God, feeling in their souls the divine influence of true religion, and delighting in the service of their Maker, we cannot help confessing, that their happiness is as far superior to the common joys of mankind as these last are to the lowest depth of human misery. If ever an external countenance indicated internal delight, it was that of *Celestin*, when he assured me he would not exchange his present situation for all the crowns in Europe. If asked the reason of their singular retirement from the world, their answer is unanimous, and I believe generally sincere—"We are placed," say they, "in this solitude, first, to serve the glory of God; secondly, to save our own souls; and thirdly, to pray for the rest of our fellow-creatures, who are lying in sin and wickedness." Let us but reflect for a moment on that deplorable iniquity, which the whole world is drinking in like water. Let us cast our eyes round us, and view the generality of mankind: let us behold their idleness, dissipation, and vanity by day, their riot and debauchery by night; then, on the other hand, let us turn to this sacred solitude, and behold the wonderful contrast, and we shall be ready to acknowledge the disinterested benevolence of men, whose principal employment consists in imploring the mercy of God for the sins of their brethren, and in thus contribu-

ting their mite towards deferring the day of wrath.

I should not have been averse to spending another day at La Trappe. Three days is the utmost time allotted for the entertainment of strangers: we had staid out two, and were much pressed to stay the third; but as we were under a necessity of reaching Evreux that night, it was impossible to prolong our visit at that time, though I went away with a firm intention of repeating it once again in the course of my life. There are two large portals before you arrive at the door of the convent; on the outermost is a figure of the virgin holding our Saviour in her arms, with an inscription underneath somewhat obscure, *Ipse tenente non corrui, protegente non peris, propitia pervenis*. I should have mentioned, that this morning a stranger, who arrived about the same time with us, sent a message to the abbot with an application to be admitted as a *lay brother* in the society. Whether his intention arose from piety or want I shall not take upon myself to say, though his apparently wretched poverty might incline one to attribute it to the latter motive. Our horses arrived at the appointed hour, and carried us ten miles through the forest to *St. Maurice*, where we found ourselves once again in the land of the living.

(To be continued.)

To the Editor of the Christian Observer.

Two years have scarcely elapsed, since I retired from the busy hum of men, to spend the evening of life in my native village. The parish of — is large, and inhabited by several respectable families; and here my late father faithfully fulfilled his ordination vows for upwards of forty years, and then departed this life in the faith and fear of God. He lies buried at the east end of the church, near the chancel door; and the two following lines,* subjoined to the usual inscription, are engraved on the tomb which distinguishes his grave:

"His preaching much, but more his practice wrought,
A living sermon of the truths he taught."

* From Dryden's Parish Priest.

It was my father's dying prayer, that his successor might "adorn the doctrine of God his Saviour in all things," and it has been abundantly answered, to the inexpressible joy of a numerous and affectionate flock.

Soon after the twentieth anniversary of my father's decease, the estate which comprehends our western hamlet was purchased by a gentleman from town, who "repaired" the mansion, with a view to reside there with his family in the interval of professional leisure; for Mr. G— still practised the law, and the manor of L—— was a proof of his abilities and success. This gentleman had spent his first autumn at the Hall when I entered on my present retirement; and before my family was fairly settled at the White House, Mr. G—— and myself exchanged visits. Our first interview impressed me with a very favourable opinion of my new acquaintance, who appeared to possess a very just claim to the character of a gentleman; neither was his information inferior to his address. The commencement of our intercourse seemed to promise a permanent friendship; but diversity of opinion on one subject soon relaxed, and threatens finally to dissolve, what was once esteemed, a pleasant connection. We cannot agree, Sir, concerning either the preaching or the practice of our vicar. For my own part, this exemplary man so strongly reminds me of one who is now no more, that my venerable parent seems to live again in his successor: and though the memory of that just man is indeed blessed, yet those of the parishioners who have passed the meridian of life, almost repress the rising sigh, when they hear their present minister enforce the same doctrines with their late lamented pastor, and observe the same practical effects in his life. Mr. G—— is, however, altogether dissatisfied. He asserts, with a vehemency and warmth worthy a better cause, that the Vicar is a very questionable character, an abettor of suspicious principles, and unreasonably austere in his practice; and I am told that, at the last races, he scrupled not to charge his conduct as hostile to our ecclesiastical establishment. Sorry am I to add, that this opinion is stated

to have been delivered to a large party at the George, during one of the entertainments provided there for the company which attended the September meeting. I will not, however, vouch for the authenticity of this anecdote.

It is a curious fact, Sir, that notwithstanding the many and tedious conversations which have passed between Mr. G—— and your correspondent on the Vicar's character, I never could yet extort from my opponent a direct and specific charge. His accusations are uniformly conveyed in general terms, vague and indeterminate, and regularly concluded in the language of derision or contempt. When my friend's character is the subject, Mr. G—— seems to abhor *definitions*, and though accustomed to speak on other topics with that legal precision to which long practice has inured him, yet religion is left to float on the uncertainties of undefined expression.

I am perfectly aware, Sir, that my neighbour's procedure is by no means a novelty. Every practical friend to the principles which prevail in your work will sooner or later be convinced, and perhaps by personal experience, that a life regulated by the scriptural standard of holiness, seldom fails to awaken the suspicion, and ultimately the contempt or censure of the world. I do not affirm, that there may not be exceptions to this position; and there are numerous instances also where religion is despised, not for her own sake, but on account of those absurdities which characterise some of her professed, and even real, friends. But after all "it cannot be but offences will come."

"It is not," says the excellent Bishop Horne, "it is not, as many seem to imagine, a matter of indifference, when Christ is preached, whether he be received or not. It is necessarily productive of great effects: the fall of some, to whom he becomes a stone of stumbling and offence: the rising of others, who find in him a fortress and rock of salvation..... For the Gospel is a touchstone by which the grand trial is made of the spirits of men: the thoughts of whose hearts are soon revealed by their words and actions;

since where it comes, they cannot long refrain from discovering their sentiments and inclinations, one way or other."*

My venerable father himself did not escape the wounds of that instrument of darkness, which has been justly termed "the deadliest weapon in the whole arsenal of impiety," *ridicule*. This engine of falsehood is in religious matters still employed, as the test of truth. It is, indeed, the only weapon which the puny hands of an Anti-Christian are competent to wield, whether, in the avowed character of an infidel, he attack the out-works of the Christian fortress, or in the guise of a friend, desperately attempt to storm the citadel itself. Voltaire, when he prosecuted his unrelenting warfare against the kingdom of Christ, concentrated his strength in sneer and sarcasm. Mr. G—— has too frequently reminded me of this "Arch Theomachist." The same spirit seems to actuate him, though diverted into a less suspicious channel. There is, I fear, though *he* might deride this suspicion with incredulous contempt, an identity of principle, however limited in its operation, or softened in its effects.

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"The discovery above-mentioned, did not cause the name to fall into disuse. It was still retained, but occasionally qualified in its application. Some characters were then declared to be 'inclined to Methodism;' others were 'evidently the patrons and friends of a sect:' a third party were—but it is needless to enumerate more of these vague phrases; phrases which evidence a disposition to find fault, but bid defiance to all legitimate interpretation. *Methodist* was, however, esteemed by some to be worn completely thread-bare. It conveyed sound without meaning; and a nickname fifty years old, grew stale and lost its former attractions.

"As the objects of derision were, however, still in existence, and even had increased in number and influence, it was judged expedient to introduce a new, and somewhat more distinctive appellation. In due time *Calvinist* received that flattering distinction, and supplanted its decrepid predecessor. This was a prudent procedure. *Definitions* were once more avoided, and the enemy again retreated behind his 'barren generalities.' But here a dilemma presented itself. It appeared that many of these supposed Calvinists founded their religious system, not on the institutions of Calvin, but on the great practical truths of the Gospel, and that they adhered to the Catholic in-

interpretation of the Scriptures supplied by the written formularies of the Church, acknowledging no master but Christ, and attached to no party, if party it may be called, but that of the Church of England.

"What was to be done? The Rubicon was passed; in other words, their opponents had rather hastily 'committed' themselves, and to retract their accusations were to plunge into the depths of disgrace. The only resource then left, was to *vary* the charge. This was accordingly effected; and the supposed friends of the obnoxious reformer were, and *are*, gravely declared to be, in spite of all that can be said, written, or done, *Calvinists in disguise*."

The above extract throws considerable light on Mr. G——'s mode of proceeding. I confess that he has more than once puzzled me, by making use of the last mentioned phrase. All the divinity which I have read is *practical*; and my father warned me in my early years, to adhere closely to the simplicity of the Gospel, and not make my religion to consist in splanetic disputes on points which do not immediately affect a Christian's faith or practice. When, therefore, the discussions at the Hall hurried my companion among sects and parties, I shrunk back at once, and left my neighbour to grope in the dark alone. I am a plain man, and shun those intricate mazes of controversy which tend rather to disturb the brain than to purify the heart; and arm the tongue with noisy declamation, but neither subdue the temper nor regulate the passions.

The Vicar of ——— stands aloof from controversy, and preaches with "a holy indifference to the censure or applause of the world," repentance towards God, and faith in our Lord Jesus Christ; and the effects of his ministry are discernible throughout our extensive parish. He affirms, however, that he only builds "on another man's foundation;" but my father's successor has proved himself a "wise master-builder," and the superstructure is evidently built of the

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It is not probable that I shall survive our present minister. But whosoever lives to weep over his grave, will assuredly see another invincible evidence of the reality and energy of vital religion. The sneers and jests of a worldling cannot bar the gates of heaven; and even in this life, wisdom is justified of her children. Detraction and calumny will never permanently injure a consistent and steady character: and though religion may be ridiculed, it cannot be *despised*. A sarcasm is often the mask of a wounded conscience, and the smile of affected contempt may frequently conceal a sigh.

RURICOLA.

To the Editor of the Christian Observer.

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stood, relied on, and fulfilled, even beyond expectation. The case that follows, fell under my own immediate observation.

A woman servant, who was past the prime of life, in an inferior station, but much respected for her well known piety and integrity, had saved a little money from her wages, which, as her health was evidently on the decline, and there was reason to think she could not long support the fatigues of her situation, would probably soon be required for her own relief. Thus circumstanced, she heard that her aged parents, by unavoidable calamity, were reduced to extreme indigence, and at the same time she had reason to fear they were strangers to the comforts of true religion. She accordingly obtained leave to visit them; and making the best use of the opportunity, both shared her little with them, and used her utmost endeavours to make them acquainted with the consolations and supports of the Gospel, which she did apparently with some success. She was afterwards remonstrated with by a religious acquaintance, who observed, that, in all probability, she would herself soon stand in need of all the little she had laid by. But to this she replied, that she could not think it her duty to see her aged parents pining in want while she had more than was needful for her present use, and that she trusted God would find her some friend if he saw good to disable her for service.

According to her faith, so it proved to her. She continued to assist her parents till their death: soon after which event, she was so entirely deprived of health as to be utterly incapable of labour. But when nothing but a workhouse was in prospect for her, God, in a wonderful manner, raised her up friends, where she least expected them. For nine years she has now been very comfortably supported in a way she could never have conceived, and circumstances have at length been so ordered, that her maintenance to the end of life is almost as much insured, as any thing can be in this perishing uncertain world. So remarkably hath God verified to her his gracious word—
“Trust in the Lord and do good; so

shalt thou dwell in the land, and verily thou shalt be fed.” Ps. xxxvii. 3.

T. S.

To the Editor of the Christian Observer.

IN the “Geological Essays” of the celebrated Mineralogist KIRWAN, a work for which the Christian world cannot be too highly grateful, the author has undertaken a professed defence of the Mosaic account of the origin and formation of the world, together with the change which it underwent at the deluge. The first of these essays treats “of the primeval state of the globe;” the second, “of the deluge;” and the third, “of subsequent catastrophes.” In the last mentioned of these essays, and that to which the following observations will be confined, the writer supposes, that, at a distant period, a separation took place between the continents of Asia and America; and that the Baltic, in all its branches, was anciently much more extended than at present; in confirmation of which latter opinion he observes, that the plains of Russia to the south of Petersburg are still a morass. Mr. Kirwan proceeds in his hypothesis, that a communication anciently subsisted between the Caspian, the Lake of Aral, and the Black Sea; but that, by the opening of the Thracian Bosphorus, they discharged their waters into the Mediterranean. This account is rendered highly probable from the circumstance that the adjacent deserts or steppes are covered with shells peculiar to the Caspian Sea. It is farther supposed, that a rupture, similar to that of the Thracian Isthmus, took place in the African, and produced a communication between the Atlantic Ocean and the Mediterranean. The consequence of this irruption of waters into the Mediterranean was a proportionable increase in its elevation above its former level, and one of the principal effects of this inundation was the separation of Sicily from Italy; a fact, in attestation of which Mr. Kirwan produces the testimony of Pliny, of Ovid, and of Claudian.

This hypothesis, which is far from being irrational, is, I think, capable of being confirmed by much additional evidence. The supposition of the su-

perior elevation and consequently increased extent of the Euxine, before it broke its way into the Mediterranean, is powerfully corroborated by the observation of Major Rennell, who, speaking of the Palus Mæotis, says, "appearances seem to prove, that the limits of the Mæotis have been much circumscribed; and its bed, of course, in part filled up, by the depositions of the Tanais, Borysthenes, and other rivers." This eminent geographer likewise states it as the opinion of Herodotus, "that the Palus Mæotis was nearly as large as the Euxine; consequently" (adds the writer) "in order to get room for it, he must have extended it a vast way to the north, and east, beyond the truth." See Geography of Herodotus, p. 69. note, and p. 54. Scylax and Strabo ascribed the same extravagant extent to the Palus Mæotis. See Cellarii Geog. Plen. tom. i. p. 318.

It must be acknowledged indeed, that the age even of Scylax is much posterior to the date which Mr. Kirwan assigns for the catastrophe, by which the sea in question was reduced to its present limits. On a subject, however, concerning which the means of information in ancient times were so scanty,

it is not to be wondered at, that opinions respecting distant and uncultivated regions should continue long after an alteration had taken place in the regions themselves.

For the separation of Sicily from Italy the testimonies of Silius Italicus and Florus may be produced in addition to those mentioned by Mr. Kirwan. See Cell. Geog. tom. i. p. 619, who supposes it to be a fabulous tradition, and treated as such by Virgil and Mela. He offers, however, no solid argument for his incredulity. Seneca, in a passage which shall be quoted, and with which these remarks shall conclude, appears very evidently to admit the fact.

But the most important part of the preceding hypothesis is the separation supposed to have taken place between the continents of Europe and Africa, by which the straits of Gibraltar were produced. And this is expressly affirmed by Seneca in the following curious passage:—*Sic et Hispanias a contextu Africae, mare eripuit. Sic hac inundatione, quam foetarum maximi celebrant, ab Italia Sicilia rejecta est.* Nat. Quæst lib. vi. cap. xxix.

J. M.

REVIEW OF NEW PUBLICATIONS.

CI. *Hayley's Life of Cowper.*

(Continued from p. 370.)

WE have continued the review of this work for no other purpose than to introduce those extracts from it, which were intended to appear in our last number, but which were omitted for want of room. The two following letters are given as a fair specimen of Cowper's epistolary style, and we doubt not they will prove a gratification to many of our readers.

TO MRS. COWPER.

"I agree with you that letters are not essential to friendship, but they seem to be a natural fruit of it, when they are the only intercourse that can be had. And a friendship producing no sensible effects is so like indifference, that the appearance may easily deceive even an acute discernor. I retract, however, all that I said in my last upon this subject, having reason to suspect that it proceeded from a principle which I would discourage in Christ. Observ. No. 19.

myself upon all occasions, even a pride that felt itself hurt upon a mere suspicion of neglect. I have so much cause for humility, and so much need of it too, and every little sneaking resentment is such an enemy to it, that I hope I shall never give quarter to any thing that appears in the shape of sullenness or self-consequence hereafter. Alas! if my best friend, who laid down his life for me, were to remember all the instances in which I have neglected him, and to plead them against me in judgment, where should I hide my guilty head in the day of recompense? I will pray, therefore, for blessings upon my friends even though they cease to be so, and upon my enemies though they continue such. The deceitfulness of the natural heart is inconceivable: I know well that I passed upon my friends for a person at least religiously inclined, if not actually religious, and what is more wonderful, I thought myself a Christian when I had no faith in Christ, when I saw no beauty in him, that I should desire him; in short, when I had neither faith nor love, nor any Christian grace whatever, but a thousand seeds of rebellion instead, ever more springing up in enmity against him. But blessed be

S H

God, even the God who is become my salvation. The hail of affliction and rebuke for sin has swept away the refuge of lies. It pleased the Almighty, in great mercy, to set all my misdeeds before me. At length the storm being past, a quiet and peaceful serenity of soul succeeded, such as ever attends the gift of lively faith in the all-sufficient atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ. Thus did he break me, and bind me up; thus did he wound me, and his hands made me whole. My dear cousin, I make no apology for entertaining you with the history of my conversion, because I know you to be a Christian in the sterling import of the appellation. This is, however, a very summary account of the matter, neither would a letter contain the astonishing particulars of it. If we ever meet again in this world, I will relate them to you by word of mouth, if not, they will serve for the subject of a conference in the next, where, I doubt not, I shall remember and record them with a gratitude better suited to the subject." (Letter V.)

TO LADY HESKETH.

"I sent you, my dear, a melancholy letter, and I do not know that I shall now send you one very unlike it. Not that any thing occurs in consequence of our late loss more afflictive than was to be expected, but the mind does not perfectly recover its tone after a shock like that which has been felt so lately. This I observe, that though my experience has long since taught me that this world is a world of shadows, and that it is the more prudent, as well as the more Christian course, to possess the comforts that we find in it as if we possessed them not, it is no easy matter to reduce this doctrine into practice. We forget that that God who gave it, may, when he pleases, take it away; and that, perhaps, it may please him to take it at a time when we least expect it, or are least disposed to part from it: thus has it happened in the present case. There never was a moment in Unwin's life, when there seemed to be more urgent want of him than the moment in which he died. He had attained to an age, when, if they are at any time useful, men become useful to their families, their friends, and the world. His parish began to feel, and to be sensible of the advantages of his ministry. The clergy around him were many of them awed by his example. His children were thriving under his own tuition and management: and his eldest boy is likely to feel his loss severely, being, by his years, in some respect qualified to understand the value of such a parent, by his literary proficiency too clever for a school-boy, and too young, at the same time, for the university. The removal of a man in the prime of life, of such a character, and with such connexions, seems to make a void in society that never can be filled. God seemed to have made him just what he was, that he

might be a blessing to others; and when the influence of his character and abilities began to be felt, removed him. These are mysteries, my dear, that we cannot contemplate without astonishment, but which will, nevertheless, be explained hereafter, and must in the meantime be revered in silence. It is well for his mother, that she has spent her life in the practice of an habitual acquiescence in the dispensations of providence, else I know that this stroke would have been heavier, after all that she has suffered upon another account, than she could have borne. She derives, as she well may, great consolation from the thought that he lived the life, and died the death, of a Christian. The consequence is, if possible, more unavoidable than the most mathematical conclusion, that therefore he is happy. So farewell, my friend Unwin! the first man for whom I conceived a friendship after my removal from St. Alban's, and for whom I cannot but still continue to feel a friendship, though I shall see thee with these eyes no more." (Letter LXII.)

Some of the poetry, which the biographer has introduced, might have been spared without injury to Cowper's fame. Every reader of taste, however, will feel great obligations to Mr. Hayley for having rescued from oblivion the two following poems, both addressed to Mrs. Unwin.

"Mary, I want a lyre with other strings;
Such aid from heaven, as some have feign'd
they drew!

An eloquence scarce given to mortals, new,
And undebas'd by praise of meaner things!
That ere through age or wo I shed my
wings,

I may record thy worth, with honour due,
In verse as musical, as thou art true,
Verse that immortalizes whom it sings!

But thou hast little need: there is a book,
By seraphs writ, with beams of heavenly
light,

On which the eyes of God not rarely look;
A chronicle of actions, just and bright!
There all thy deeds, my faithful Mary, shine,
And since thou own'st that praise I spare thee
mine."

"The twentieth year is well nigh past,
Since first our sky was overcast,
Ah, would that this might be the last!
My Mary.

"Thy spirits have a fainter flow,
I see thee daily weaker grow,
'Twas my distress that brought thee low,
My Mary.

"Thy needles, once a shining store!
For my sake restless heretofore,
Now rust disus'd, and shine no more,
My Mary.

"For though thou gladly would'st fulfil
The same kind office for me still,
Thy sight now seconds not thy will,
My Mary.

"But well thou play'dst the housewife's part,
And all thy threads with magic art,
Have wound themselves about this heart,
My Mary.

"Thy indistinct expression seem
Like language utter'd in a dream;
Yet me they charm, whate'er the theme,
My Mary.

"Thy silver locks, once auburn bright!
Are still more lovely in my sight
Than golden beams of orient light,
My Mary.

"For could I view nor them nor thee,
What sight worth seeing could I see?
The sun would rise in vain for me,
My Mary.

"Partakers of thy sad decline,
Thy hands their little force resign;
Yet gently prest, press gently mine,
My Mary.

"Such feebleness of limbs thou prov'st,
That now at every step thou mov'st
Upheld by two, yet still thou lov'st,
My Mary.

"And still to love, though prest with ill;
In wintry age to feel no chill,
With me is to be lovely still,
My Mary.

"But ah! by constant heed I know
How oft the sadness that I show,
Transforms thy smiles to looks of wo,
My Mary.

"And should my future lot be cast,
With much resemblance of the past,
Thy worn out heart will break at last,
My Mary."

CH. Gregory Blunt's Six more Letters.

(Concluded from p. 376.)*

AGREEABLY to our promise, we proceed to lay before our readers a collection of instances, from the *Apostolic Fathers*, confirming the rule of Mr. Granville Sharp.

These writers are entitled to the more attention upon the present ques-

* We take the earliest opportunity of rectifying an error, which we perceived as soon as we read it in print, in the former part of our review of this work, p. 372 col. 2 l. 17—19; where we reply to the objection drawn from 1 Tim. vi. 13. We are satisfied, however, that *Χρῖς* should, in this place, be considered as a *proper name*, especially as it is joined with *ἰσ*. The instance, therefore, comes under one of the two exceptions to Mr. Sharp's rule.

tion, because their productions are generally acknowledged to approach nearer than any other to the *style* of the writers of the New Testament.

Before we produce our instances we think it of importance to state, that the object of our search was nothing more than the *construction* required by Mr. Sharp's rule, without any regard, at the time, to the further consideration, whether the passages conformable to that construction confirmed, or militated against the rule in question. *All* these passages we shall now produce; and when our readers discover that they all, without a single exception, concur in establishing the rule of Mr. Sharp, that in every such case an individual is the subject, we doubt not but they will feel a portion of the same conviction and the same pleasure, which opened upon our own minds, on so favourable a result of our inquiry.

The Epistle of BARNABAS stands first in order among the Apostolic Fathers; but in that piece we have not been able to find a single passage of the construction required.

Concerning the Greek fragments of the *Pastor* of HERMAS, we are in the same predicament.

With CLEMENT our materials begin. The genuineness of his first Epistle is undisputed; and though it should be, as some are disposed to think, interpolated, this circumstance, with persons who understand the nature of the present argument, will have little or no effect. In this epistle we have observed the following passages, agreeably to the construction of Mr. Sharp's rule.

1. 'Ο μέγας δυνάμειος ΚΑΙ δεσποτικός, &c. §xx quoted by Mr. Wordsworth.

2. 'Ο οὐκ ἐπιμαρ κατὰ πάντα [ΚΑΙ ἐν] γένεσι πατὴρ ἐχέι, &c. §xxiii.

3. Αὐτός γάρ 'Ο δυνάμειος, ΚΑΙ δ[εσποτικός] τῶν ἀπάντων, &c. §xxxiii.

4. 'Ο δυνάμειος ΚΑΙ πατὴρ τῶν ἀνάνων, &c. §xxxv.

5. Ἰσχυὸν Χρῖστον, τὸν ἀρχιερεὶ τῶν προφητῶν ἡμῶν, ΤΟΝ προστάτην ΚΑΙ βροντὴν τῆς ἀσθενείας ἡμῶν. §xxxvi.

6. [Ὁ πᾶν]σας ἡμῶν ΚΑΙ δυνάμειος, [ἐν]σῆ]λθεν, &c. §xxxviii.

7. [Τὸ οὐ]μα ΤΟΤ' ἀλλοθι ΚΑΙ μὲν [θι], &c. §xlii.

8. 'Ο παντοκράτης Θεός, [ΚΑΙ] δεσποτικός τῶν πνευμάτων, &c. §lviii. quoted by Mr. Wordsworth.

9. ΔΙΑ ΤΟΥ ΑΡΧΙΕΡΕΩΣ, ΚΑΙ ΠΡΟΣΑΤΕ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ. Ib.

The second epistle, whose authority is more questionable, affords no instance. It may just be observed, that the *martyrdom of Clement* supplies four, which may be found, sect. ix. xiv. xx. and xxv.

We proceed to IGNATIUS. The epistles of this Father, which we believe to be genuine, are divided into the greater and the less, the original and the abridged, as Mosheim seems inclined to believe, (Com. de Reb. Christ. &c. pp. 159—161;) or, according to Lardner, the original and the interpolated (Works, Vol. II. pp. 68, 69.) We will begin with the *lesser*.

10. ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΝ ΑΦ' ΕΝΟΣ ΠΑΤΡΟΣ ΠΡΟΕΛΘΟΝΤΑ, ΚΑΙ ΕΙΣ ΕΝΑ ΟΝΤΑ ΚΑΙ ΧΑΡΙΣΤΑΝΤΑ. ad Mag. § vii.

11. ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ΤΟΥ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ. Salut. ad Rom. in Vossius's edition; but in Le Clerc's edition of the Pat. Ap. the latter clause is omitted. It is found, however, in the greater Ep. tom. ii. p. 69.

12, 13. ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΛΗΘΙΝΟΥ ΘΕΟΥ ΚΑΙ ΠΑΤΡΟΣ, ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΚΑΙΝΟΝ ΖΗΤΩ, ΤΟΝ ΥΠΕΡ ΗΜΩΝ ΑΠΟΘΑΝΟΝΤΑ ΚΑΙ ΑΝΑΣΤΑΝΤΑ ad Rom. in Voissius, but not in Le Clerc. This passage is likewise in the greater Epistle.

In the *greater* epistles are found the following instances:

14. ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ΤΟΥ ΑΛΗΘΙΝΟΥ ΠΟΙΜΕΝΟΣ ΚΑΙ ΔΙΔΑΣΚΑΛΟΥ. ad Eph § vi.

15. Ο ΚΥΡΙΟΣ ΗΜΩΝ ΚΑΙ ΘΕΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ. Ib. § xv.

16. ΤΑ ΘΕΟΥ ΥΙΟΣ, Ο ΠΡΟ ΑΙΩΝΩΝ ΓΕΝΝΗΘΕΙΣ, ΚΑΙ ΤΑ ΠΑΝΤΑ ΓΕΝΩΜΗ ΤΑ ΠΑΤΡΟΣ ΣΥΣΗΨΑΜΕΝΟΣ, &c. Ib. xviii.

17. ΤΟΝ ΕΝΑ ΚΑΙ ΜΟΝΟΝ ΑΛΗΘΙΝΟΝ ΘΕΟΝ. ad Mag. § xi. This section affords another instance, but the article and copulative are too far distant.

18. ΜΗ ΕΙΔΟΤΑ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΘΕΟΝ. ad Phil. § iii.

19. ΕΙΣ ΑΓΓΕΛΙΟΝ, Ο ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ. Ib. § iv.

20. ΔΕΞΑΖΩ ΤΟΝ ΘΕΟΝ ΚΑΙ ΠΑΤΕΡΑ, &c. ad Smyr. § i.

21. ΧΡΙΣΤΟΥ ΙΗΣΟΥ, ΤΟΝ ΠΡΩΤΟΤΟΚΟΝ. ΚΑΙ ΜΟΝΟΝ ΤΗ ΕΥΣΕΙ ΤΑ ΠΑΤΡΟΣ ΑΡΧΙΕΡΕΑ. Ib. § viii.

In the epistles ascribed to Ignatius we have met with but one example. Our search, however, has not been very diligent.

22. ΕΝΑ ΤΟΝ ΧΡΙΣΤΟΥ ΙΔΩ ΤΟΝ ΣΩΤΗΡΑ ΜΕ ΚΑΙ ΘΕΟΝ. ad Tars. § i.

The *genuine* MARTYRDOM of Ignatius, edited by Ruinart, supplies one passage.

23. ΚΟΙΝΩΝΑΜΕΝ ΤΩ, ΑΘΛΗΤΗ ΚΑΙ ΓΕΝΝΑΙΩ ΜΑΡΤΥΡΩ ΧΡΙΣΤΩ, &c. § vii.

In that, *apud Metaphrastem*, we find the following:

24. Ο ΕΜΟΣ ΚΥΡΙΟΣ ΚΑΙ ΘΕΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ. § vii.

25. ΤΟΝ ΥΠΕΡ ΗΜΩΝ ΑΠΟΘΑΝΟΝΤΑ ΚΑΙ ΑΝΑΣΤΑΝΤΑ ΧΡΙΣΤΟΝ. § xxvi.

26. ΤΩΙ ΑΓΙΩ ΚΑΙ ΖΩΟΠΟΙΩ ΠΝΕΥΜΑΤΙ. § xxvii.

The epistle of POLYCARP contains two instances.

27. ΑΠΕΝΑΝΤΙ ΓΑΡ ΤΩΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΘΕΟΥ ΕΣΜΕΝ ΟΦΘΑΛΜΩΝ. § vi. quoted by Mr. Wordsworth.

28. ΤΟΝ ΥΠΕΡ ΗΜΩΝ ΑΠΟΘΑΝΟΝΤΑ, ΚΑΙ ΔΕ ΗΜΑΣ ΥΠΟ ***** (Ex. Euseb. & Niceph. add. τὰ θεὸν ἀναστάντα.) § ix.

The last piece which deserves to be referred to, under the character of writings of the Apostolic Fathers, is the epistle of the CHURCH OF SMYRNA concerning the Martyrdom of Polycarp. Out of this epistle we produce the following examples:

29. Ο ΤΟΥ ΑΓΑΠΗΤΗΣ ΚΑΙ ΕΥΛΟΓΗΤΗΣ ΠΑΙΔΟΣ ΕΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΠΑΤΗΡ, &c. § xiv.

30. Ο ΑΦΕΥΔΗΣ ΚΑΙ ΑΛΗΘΙΝΟΣ ΘΕΟΣ. Ib.

31. ΣΥΝ ΤΩΙ ΑΙΩΝΙΩ ΚΑΙ ΕΠΕΡΑΝΙΩ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, &c. Ib. In sect. xvi. is another example; but the words in question are too far separated.

32. Ο ΔΕ ΑΝΤΙΣΤΗΛΟΣ ΚΑΙ ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΟΝΗΡΟΣ, Ο ΑΝΤΙΘΕΙΜΕΝΟΣ ΤΩ ΓΕΝΕΙ ΤΩΝ ΔΙΚΑΙΩΝ, &c. § xvii.

33, 34. ΔΕΞΑΖΕΙ ΤΟΝ ΘΕΟΝ ΚΑΙ ΠΑΤΕΡΑ, ΚΑΙ ΕΥΛΟΓΕΙ ΤΟΝ ΚΥΡΙΟΝ, ΗΜΩΝ, ΚΑΙ ΚΥΒΕΡΝΗΤΗΝ ΤΩΝ ΣΥΜΑΤΩΝ ΗΜΩΝ, &c. § xix.

We have now executed what we undertook. It may not be improper to add, that we have examined some parts of the Septuagint for the construction under consideration: but that version being servilely literal, the instances which it affords of such a construction are very rare. In the whole book of Psalms we have only been able to find the following: Ps. lxvii. 5. cxxxv. 10, 11. and 13, 14. and 17, 18. The regular omission of the article when the copulative is inserted, in this psalm, deserves particular consideration. Ps. cxlvi. 8, 9. affords the last instance.

We shall conclude with proposing to the solution of Mr Blunt, this single question—Why is it, that in the difficulty, which he appears to lament, of finding instances circumstanced according to the rule of Mr Sharp, all the instances, which have been found, should uniformly decide in favour of that rule?

CHIL. *Charity the Bond of Peace and of all Virtues; a Sermon preached before the Society of the Sons of the Clergy, in the Diocese of Durham, on Thursday, September 2, 1802, and published at their Request.* By THOMAS BURGESS, B. D. Prebendary of Durham, pp. 43, 8vo London, Rivington. 1803.

THE first part of this sermon contains some excellent rules for cultivating the principle of charity, (as it respects our fellow-creatures,) which well deserves the consideration of all who profess a regard to genuine religion. There are many persons of this description, who seem never to have felt the importance of studying a duty in order to their understanding it, and feeling the whole force of its obligation; nor to be aware of the necessity of subjecting themselves to the discipline of such rules as are laid down in this discourse, if they would carry the exercise of the duty of charity to the extent of their ability. It is only in this way, however, that we can hope to obtain that commendation which our Saviour gave to the woman who anointed his head, "She hath done what she could;" a commendation which we fear could not with propriety be given to many, who, nevertheless, do *something* in the service of Christ. Our unerring judge determines actions by the ability and opportunities of the agent. *Charity*, therefore, should be studied as a *business*, that it may not appear, as it too frequently does, in meagre performances, disproportioned to the power of the giver or the occasion soliciting his assistance; nor be marked with those irregularities of expression, which indicate more of humour or accidental impulse than of systematic benevolence.

Our depraved nature requires exertions, in order to counteract the influence of those corrupt tendencies, which incline us to neglect or to misapply the means we may possess of doing good. The author has pointed out some excellent rules for this purpose, as well as for cultivating the principle of benevolence;* and he justly ob-

serves, that if these rules are neglected, there is great danger that the practice of charity will too often be obstructed by a variety of objections: these, with great good sense as well as piety, he then proceeds to state and to answer. We very fully concur in the sentiment which he expresses, that "whoever lives not in habits of charity, or withholds his alms on proper occasions, whatever others may think of him, he ought himself to suspect not only his present motives, but the sincerity and reality of his religion." (p. 21.)

The particular institution for which the author was called to plead, next engages his attention. Having stated the strong claims which the destitute widows and children of clergymen have on the benevolence of the public, he endeavours to excite his hearers to contribute to their relief, by introducing the various arguments by which charity is enforced in holy writ. He passes over without any comment all of them except the last, which is drawn from 1 Pet. iv. 8. "Have fervent charity among yourselves, for charity shall cover a multitude of sin." Here, in order to establish his own views of this passage, which he apprehends may be controverted, he has unfortunately, as we conceive, engaged in a laboured investigation of its meaning. The introduction of a critical discussion in so advanced a period of the discourse (p. 29), must have tended to lessen that interest for his clients, which we doubt not had been previously excited in the audience, by the ability and earnestness employed by the preacher in pleading their cause. But the unseasonableness of the discussion by no means forms our principal objection to this part of the sermon; the learned author appearing to us to have greatly mistaken the sense of the text on which his observations are grounded.

The duty to which, in the verse here cited, St. Peter exhorts Christians, evidently is that of concealing or pardoning the faults of others; instead of exposing them, or keeping them in our view, by an unforgiving temper. There was no necessity to resort to the Apocrypha for the elucidation of the

* Earnest prayer to God, that he would *pour into our hearts this most excellent gift of charity*, ought to have been mentioned as one of the necessary means of cultivating this grace; especially as without it all the others must prove unavailing.

9. ΔΙΑ ΤΟΥ ΑΡΧΙΕΡΕΩΣ, ΚΑΙ ΠΡΟΣΑΤΕ ΗΜΩΝ
ΙΗΣ ΧΡΙΣΤ. Ib.

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We proceed to IGNATIUS. The epistles of this Father, which we believe to be genuine, are divided into the greater and the less, the original and the abridged, as Mosheim seems inclined to believe, (Com. de Reb. Christ. &c. pp. 159—161;) or, according to Lardner, the original and the interpolated (Works, Vol. II. pp. 68, 69.) We will begin with the *lesser*.

10. ΙΗΣ ΧΡΙΣΤΟΝ ΤΟΝ ΑΦ' ΕΝΟΣ ΠΑΤΡΟΣ ΠΡΟ-
ΕΛΘΟΝΤΑ, ΚΑΙ ΕΙΣ ΕΝΑ ΟΝΤΑ ΚΑΙ ΧΑΡΙΣΑΝΤΑ. ad
Mag. § vii.

11. ΙΗΣ ΧΡΙΣΤΕ, ΤΟΥ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ.
Salut. ad. Rom. in Vossius's edition; but in
Le Clerc's edition of the Pat. Ap. the latter
clause is omitted. It is found, however,
in the greater Ep. tom. ii. p. 69.

12, 13. ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΛΗΘΙΝΟΥ ΘΕΟΥ ΚΑΙ
ΠΑΤΡΟΣ, ΙΗΣ ΧΡΙΣΤΟΝ ΕΚΛΕΙΟΝ ΖΗΤΩ, ΤΟΝ ΥΠΕΡ
ΗΜΩΝ ΑΠΟΘΑΝΟΝΤΑ ΚΑΙ ΑΝΑΣΤΑΝΤΑ ad. Rom. in
Voissius, but not in Le Clerc. This passage
is likewise in the greater Epistle.

In the *greater* epistles are found the
following instances:

14. ΙΗΣ ΧΡΙΣΤΕ, ΤΟΥ ΑΛΗΘΙΝΟΥ ΠΟΙΜΕΝΟΣ ΚΑΙ
ΔΙΔΑΣΚΑΛΟΥ. ad Eph § vi.

15. Ο ΚΥΡΙΟΣ ΗΜΩΝ ΚΑΙ ΘΕΟΣ ΙΗΣ ΧΡΙΣΤΟΣ.
Ib. § xv.

16. ΤΕ ΘΕΟΣ ΥΙΟΣ, Ο ΠΡΟ ΑΙΩΝΩΝ ΓΕΝΝΗΘΕΙΣ, ΚΑΙ
ΤΑ ΠΑΝΤΑ ΓΝΑΜΗ ΤΕ ΠΑΤΡΟΣ ΣΥΣΗΛΑΜΕΝΟΣ, &c.
Ib. xviii.

17. ΤΟΝ ΕΝΑ ΚΑΙ ΜΟΝΟΝ ΑΛΗΘΙΝΟΝ ΘΕΟΝ. ad
Mag. § xi. This section affords another in-
stance, but the article and copulative are too
far distant.

18. ΜΗ ΕΙΔΟΤΑ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΘΕΟΝ. ad
Phil. § iii.

19. ΕΙΣ ΑΓΓΕΛΟΥΣ, Ο ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ. Ib.
§ iv.

20. ΔΟΞΑΖΩ ΤΟΝ ΘΕΟΝ ΚΑΙ ΠΑΤΕΡΑ, &c. ad
Smyr. § i.

21. ΧΡΙΣΤΟΝ ΙΗΣΟΝ, ΤΟΝ ΠΡΩΤΟΤΟΚΟΝ. ΚΑΙ
ΜΟΝΟΝ ΤΗ ΕΥΣΕΙ ΤΕ ΠΑΤΡΟΣ ΑΡΧΙΕΡΕΑ. Ib. § viii.

In the epistles ascribed to Ignatius
we have met with but one example.
Our search, however, has not been very
diligent.

22. Ἰνα τον Χριστον ιδω ΤΟΝ σωτηρα μου
ΚΑΙ θεον. ad Tars. § i.

The *genuine* MARTYRDOM of Ignatius,
edited by Ruinart, supplies one
passage.

23. Κοινωνομεν ΤΩ, αθλητη ΚΑΙ γενναιω
μαρτυρι Χριστι, &c. § vii.

In that, *apud Metaphrastem*, we find
the following:

24. Ο εμος κυριος ΚΑΙ θεος Ιησους Χριστος.
§ vii.

25. ΤΟΝ ΥΠΕΡ ΗΜΩΝ ΑΠΟΘΑΝΟΝΤΑ ΚΑΙ ΑΝΑ-
ΣΤΑΝΤΑ ΧΡΙΣΤΟΝ. § xxvi.

26. ΤΩΙ ΑΓΙΩ ΚΑΙ ΖΩΟΠΟΙΩ ΠΝΕΥΜΑΤΙ.
§ xxvii.

The epistle of POLYCARP contains
two instances.

27. ΑΠΕΝΑΝΤΙ ΡΑΒ ΤΩΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΘΕΟΥ
ΕΣΜΕΝ ΟΦΘΑΛΜΩΝ. § vi. quoted by Mr. Words-
worth.

28. ΤΟΝ ΥΠΕΡ ΗΜΑΣ ΑΠΟΘΑΝΟΝΤΑ, ΚΑΙ ΔΙ
ΗΜΑΣ ΥΠΟ ***** (Ex. Euseb. & Niceph. add.
τε θεος αναστανα.) § ix.

The last piece which deserves to be
referred to, under the character of
writings of the Apostolic Fathers, is
the epistle of the CHURCH OF SMYRNA
concerning the Martyrdom of Polycarp.
Out of this epistle we produce the fol-
lowing examples:

29. Ο ΤΟΥ ΑΓΑΠΗΤΗΣ ΚΑΙ ΕΥΛΟΓΗΤΗΣ ΠΑΙΔΕ-
ΩΣ ΙΗΣ ΧΡΙΣΤΟΣ ΠΑΤΗΡ, &c. § xiv.

30. Ο ΑΦΕΥΘΗΣ ΚΑΙ ΑΛΗΘΙΝΟΣ ΘΕΟΣ. Ib.

31. ΣΥΝ ΤΩΙ ΑΙΩΝΙΩ ΚΑΙ ΕΠΕΡΑΝΙΩ ΙΗΣ
ΧΡΙΣΤΕ, &c. Ib. In sect. xvi. is another exam-
ple; but the words in question are too far se-
parated.

32. Ο ΔΕ ΑΝΤΙΣΤΗΛΟΣ ΚΑΙ ΒΑΣΚΑΝΟΣ ΚΑΙ ΠΟΝΗ-
ΡΟΣ, Ο ΑΝΤΙΛΕΙΜΕΝΟΣ ΤΩ ΓΕΝΕΙ ΤΩΝ ΔΙΚΑΙΩΝ, &c.
§ xvii.

33, 34. ΔΟΞΑΖΕΙ ΤΟΝ ΘΕΟΝ ΚΑΙ ΠΑΤΕΡΑ, ΚΑΙ
ΕΥΛΟΓΕΙ ΤΟΝ ΚΥΡΙΟΝ, ΗΜΩΝ, ΚΑΙ ΚΥΒΕΡΝΗΤΗΝ ΤΩΝ
ΣΥΜΑΤΩΝ ΗΜΩΝ, &c. § xix.

We have now executed what we
undertook. It may not be improper
to add, that we have examined some
parts of the Septuagint for the con-
struction under consideration: but that
version being servilely literal, the
instances which it affords of such a
construction are very rare. In the
whole book of Psalms we have only
been able to find the following: Ps.
lxvii. 5. cxxxv. 10, 11. and 13, 14. and
17, 18. The regular omission of the
article when the copulative is inserted,
in this psalm, deserves particular con-
sideration. Ps. cxlvi. 8, 9. affords the
last instance.

We shall conclude with proposing
to the solution of Mr Blunt, this single
question—Why is it, that in the diffi-
culty, which he appears to lament, of
finding instances circumstanced ac-
cording to the rule of Mr Sharp, all
the instances, which have been found,
should uniformly decide in favour of
that rule?

CIII. *Charity the Bond of Peace and of all Virtues; a Sermon preached before the Society of the Sons of the Clergy, in the Diocese of Durham, on Thursday, September 2, 1802, and published at their Request.* By THOMAS BURGESS, B. D. Prebendary of Durham, pp. 43, 8vo London, Rivington. 1803.

THE first part of this sermon contains some excellent rules for cultivating the principle of charity, (as it respects our fellow-creatures,) which well deserves the consideration of all who profess a regard to genuine religion. There are many persons of this description, who seem never to have felt the importance of studying a duty in order to their understanding it, and feeling the whole force of its obligation; nor to be aware of the necessity of subjecting themselves to the discipline of such rules as are laid down in this discourse, if they would carry the exercise of the duty of charity to the extent of their ability. It is only in this way, however, that we can hope to obtain that commendation which our Saviour gave to the woman who anointed his head, "She hath done what she could;" a commendation which we fear could not with propriety be given to many, who, nevertheless, do *something* in the service of Christ. Our unerring judge determines actions by the ability and opportunities of the agent. *Charity*, therefore, should be studied as a *business*, that it may not appear, as it too frequently does, in meagre performances, disproportioned to the power of the giver or the occasion soliciting his assistance; nor be marked with those irregularities of expression, which indicate more of humour or accidental impulse than of systematic benevolence.

Our depraved nature requires exertions, in order to counteract the influence of those corrupt tendencies, which incline us to neglect or to misapply the means we may possess of doing good. The author has pointed out some excellent rules for this purpose, as well as for cultivating the principle of benevolence;* and he justly ob-

serves, that if these rules are neglected, there is great danger that the practice of charity will too often be obstructed by a variety of objections: these, with great good sense as well as piety, he then proceeds to state and to answer. We very fully concur in the sentiment which he expresses, that "whoever lives not in habits of charity, or withholds his alms on proper occasions, whatever others may think of him, he ought himself to suspect not only his present motives, but the sincerity and reality of his religion." (p. 21.)

The particular institution for which the author was called to plead, next engages his attention. Having stated the strong claims which the destitute widows and children of clergymen have on the benevolence of the public, he endeavours to excite his hearers to contribute to their relief, by introducing the various arguments by which charity is enforced in holy writ. He passes over without any comment all of them except the last, which is drawn from 1 Pet. iv. 8. "Have fervent charity among yourselves, for charity shall cover a multitude of sin." Here, in order to establish his own views of this passage, which he apprehends may be controverted, he has unfortunately, as we conceive, engaged in a laboured investigation of its meaning. The introduction of a critical discussion in so advanced a period of the discourse (p. 29), must have tended to lessen that interest for his clients, which we doubt not had been previously excited in the audience, by the ability and earnestness employed by the preacher in pleading their cause. But the unseasonableness of the discussion by no means forms our principal objection to this part of the sermon; the learned author appearing to us to have greatly mistaken the sense of the text on which his observations are grounded.

The duty to which, in the verse here cited, St. Peter exhorts Christians, evidently is that of concealing or pardoning the faults of others; instead of exposing them, or keeping them in our view, by an unforgiving temper. There was no necessity to resort to the Apocrypha for the elucidation of the

* Earnest prayer to God, that he would *pour into our hearts this most excellent gift of charity*, ought to have been mentioned as one of the necessary means of cultivating this grace; especially as without it all the others must prove unavailing.

Apostle's meaning, while the canonical writings contained a passage so nearly agreeing with the words of St. Peter, as to render it highly probable that he had had it in his view when he wrote the exhortation in question. We allude to Prov. x. 12. "*Hatred stirreth up strifes: but love covereth all sins.*" There surely is nothing forced in the supposition, that by *covering the multitude of sins*, the Apostle meant something directly opposed to *stirring up strifes*. True *charity* or *love* prompts us to extenuate and conceal, yea to bury in oblivion, those faults which *hatred* loves to keep alive the remembrance of, and to aggravate. That this is the sense of the Apostle, as without all doubt it is that of the author of the Book of Proverbs, seems probable likewise from the words *εἰς ἐλπίδας*, in the first part of the text, for these words suggest the idea of that reciprocal action to which the forgetting and forgiving one another's faults exactly corresponds. As a further recommendation of the sense here maintained, it may be observed, that it avoids all approximation to that corrupt and pernicious doctrine, which teaches that the performance of one duty may compensate or atone for the neglect of another; an idea utterly subversive of Christianity.

The respectable author of the sermon before us is far from maintaining such an unchristian tenet; he has, indeed, entered his protest against it, affirming (p. 30), that the words of St. Peter above quoted "are perverted from their just meaning, if it be supposed that the most liberal acts of charity are of any avail with God, if accompanied by the wilful and habitual indulgence of any known sin;" or if it be supposed "that the most unbounded death-bed charities can be a compromise with God for a bad life." But notwithstanding this judicious caution, we apprehend that the interpretation which the author gives of the words of St. Peter, has a great tendency to mislead his readers. He does not, indeed, question the sense for which we contend; but then he admits with it another sense, which we cannot but think

highly objectionable. But here let the author speak for himself.

"The question resolves itself to this, Whose sins are here meant, the sins of others or our own? Charity covers *at present* the sins of others by concealing and forgiving them; it will cover our own *hereafter*, by rendering us objects of God's mercy, and heirs of the atonement which Christ made for us by his death. In the Hebrew language to *cover* and *atone for* are synonymous terms." (p. 29.)*

We exceedingly regret that in a sermon containing much that is excellent, such an obscure and perplexed passage should appear. Why seek for a second sense when the first is so simple, so forcible, and so analogous to the tenour of scripture? We readily subscribe to what our author says (p. 31), "that almsgiving is highly acceptable to God, and that it is one of those duties which have the promise of this life and of that which is to come." But the preceding quotation implies more than the mere acceptableness of deeds of charity,† and, which is worse, will be understood by many to mean much more than, as we conceive, it was designed to express.

Much indeed is said in scripture respecting the acceptableness of deeds of charity in the sight of God; and there is, therefore, great reason to believe, that when they proceed from right motives—from a supreme love of God and regard to his will, and are accompanied with a humble trust in the divine mercy, they draw down the blessing of

* In another place (p. 36) it is observed, "that charity could 'cover the multitude of sins' only by rendering us acceptable to God, and pardonable for Christ's sake and *through* the atonement which *he* made for us." But surely true charity can only be the effect and fruit of that faith which justifies *through* the atonement of Jesus Christ, and therefore cannot be supposed in any case to precede a state of acceptance with God. See the 13th article.

† We think that in no fair sense of the word *acceptableness*, can it be considered as approaching so *nearly* to the idea of *atonement* as to be at all confounded with it. (p. 35.) The line of distinction appears to us to be broad and strongly marked. God *accepts* our services which are done from love to him and a regard to his will, *because* Christ hath *atoned* for our sins, and procured our acceptance.

God on those who are fruitful in them. The duty of almsgiving likewise constitutes a fair, nay, a necessary topic of Christian instruction, and ought to be strenuously enforced by this consideration among others, that where it is not practised according to our ability, it is a plain proof of the absence of the first principles of religion, love to God and faith in his Son. (1 John iv. 20. James ii. 14—17.) But to raise the value of charitable deeds so high as to incline any to suppose, that they may *atone* for sin, is surely to advance a step beyond the safe guidance of scripture, and tends to lead those who are little acquainted with their own unworthiness, or with the spirituality and extent of the law of God, to “think more highly of themselves than they ought to think.” This is a generation which particularly requires to be reminded, that we are at best but *unprofitable servants*; and that instead of supposing that we may have any surplusage of worthiness from our good deeds, to *cover* the defects of other parts of our conduct, we have great cause to be humbled on account of the defectiveness even of our best actions, which all require to be *covered* with the blood of Christ. In what our author has advanced on St. Peter’s words, we see nothing which would lead to this humiliating conclusion: his reasoning appears to have a contrary tendency.

There are certain evils to which some persons are so liable, that a preacher should bear them constantly in mind, and be careful not to supply matter which may serve to their increase. Incautious positions, on the side of free grace, feed the Antinomian’s distemper; but let him who guards against Antinomianism remember, that there is another principle called self-righteousness, as uncongenial with pure Christianity as the former error, and which he should therefore be equally anxious not to cherish.

The author, it is true, endeavours to guard his views of the subject from perversion, by remarking that the words of St. Peter “are abused, if it be supposed that charity *alone* without faith and repentance will be an atonement for sin; or that our own good works,

in themselves, can at all be an atonement for present or past sin.” But do not these expressions imply; will they not at least be understood by many to imply, that *charity*, when joined with *faith and repentance*, will be an atonement for sin; and that our own good works, though not *in themselves*, yet in part may be an atonement for present or past sin? That we may not unnecessarily prolong this discussion, or fatigue or bewilder our readers, we shall content ourselves with exhibiting the contrariety of such sentiments as these to the opinions of the church of England; only premising that we are well satisfied that the statements of the church on this important point, are strictly consonant with scripture. “*Good works*, which are the fruits of faith, and follow after justification, cannot put away our sins.” Art. 12th. “The offering of Christ once made is that *perfect* redemption, propitiation, and sacrifice, for all the sins of the whole world both original and actual, and there is none other satisfaction for sin but that alone.” Art. 31. See also the consecration prayer in the communion service.—Almsgiving, in short, is a necessary fruit and evidence of true Christian faith, and no more.

If any thing were wanting to place this doctrine of our church in a clear point of view, we might refer to the writings of the Reverend Charles Leslie, a name, the authority of which is deservedly high with all her sons. In his account of the conversion of a Quaker, (p. 4.) he states as follows:

“I preached to her the doctrines of faith, as set forth in our homilies;”—“that the atonement and satisfaction to God for our sins, was made *wholly* and *solely* by the perfect obedience and meritorious sufferings and death of Christ our blessed Lord, in our nature, in our stead, as our sacrifice, and our surety, who had paid the whole debt to the utmost farthing, to the last demand of infinite justice; that our good works had no merit in them, *nor must come in for the least share of the satisfaction made for sin*, as being mixed with our infirmities and our sin, whence all our righteousness was filthy rags, and our best repentance had need to be repented of; that there was *no merit* neither, in our *faith*, which at the best was but weak;”—“that all our dependence was upon the perfect and complete satisfaction made by the sacrifice of Christ, wholly without us, for our sins.”

There are a few passages of scripture brought forward by the author to support his sense of 1 Pet. iv. 8, which appear to us to be a little forced from their natural meaning; but we must forbear any farther comment, and content ourselves with having adverted to the principle which they will be considered by many, whether justly or not, as tending to establish.

We trust that the truly respectable author, who, we are happy to say, has been recently advanced by his Majesty to the bishopric of St. David's, will receive the observations which we have felt it our duty to make, with that candour and consideration, by which we know him to be eminently distinguished. We feel a very high esteem for his piety and learning, but we have been fearful lest the sanction of his name might be employed to justify a deviation from the doctrines of scripture and of the church, on a very important point. The author himself, we are well persuaded, was far from having in his view any effect of this nature: but we have thought it not the less necessary to guard against it, being well aware how solicitous some modern divines will be to avail themselves of any expressions in the writings of one so justly venerated, which might be construed to favour their heterodox and anti-scriptural notions.

CIV. *Reflections on War; a Sermon preached at the Baptist Meeting, Cambridge, on Tuesday, June 1, 1802, being the Day of Thanksgiving for a General Peace.* By ROBERT HALL, A. M. pp. 41. London, Button. 1802.

THE security which, under Divine Providence, we have derived from our insular situation, has prevented our witnessing any thing more of real war than is exhibited in that painted image of it, which appears on a parade or at a review. In England, as our author observes, the military system "has been seen only on the side of its gayety and pomp, a pleasing shew without imparting any idea of terror." He, therefore, thinks it necessary, in order to excite a due degree of thankfulness for the return of peace, to delineate the miseries

of war; and this he does with a very masterly hand.

Since the discourse before us was written, the circumstances of this country have been greatly changed. Peace, for the return of which the pious preacher endeavours to excite the gratitude of his hearers, has given place to a war still more alarming in its nature, notwithstanding the very peculiar spirit of animosity by which it was distinguished, than even that which has recently been brought to a close. If, however, the striking picture drawn by Mr. Hall of the miseries which march in the train of hostile armies will not now serve his original purpose, it may possibly answer an end no less important at the present crisis. It may, and with the divine blessing, we trust it will, have the effect of deeply impressing upon the minds of our countrymen, the necessity of united, active, vigorous, and well-directed exertions, if we would repel from our own shores the desolating scourge of war. But while the view of invasion, with its attendant evils, ought to awaken all our energies, animate our courage, and prompt us to the most painful and self-denying efforts and sacrifices; while from a sense of what we owe our God, our king, our country, our wives, our children, and ourselves, we go forth with alacrity to meet the enemy, let us beware of placing our trust in an arm of flesh; but let our trust be reposed on him who is the God of battles and the giver of victory, the arbiter of the fate of nations, and the allwise disposer of human events. If we address ourselves to him in the confidence of prayer, and by a prevalent and habitual regard to his will manifest the sincerity of our addresses, he will be our light and our defence, nor need we fear what man can do unto us.

"To the merciful interposition of Providence we owe it," observes our author, "that our native land has been exempted for nearly sixty years from being the seat of war; our insular situation having preserved us under God from foreign invasion; the admirable balance of our constitution from internal discord. We have heard, indeed, of the ravages of armies, and the depopulation of countries, but they have merely supplied a topic of dis-

course, and have occasioned no serious alarm." (p. 1.)

In reflecting on the miseries of war, that awful scourge "employed by Providence for the chastisement of man," Mr. Hall begins with its natural evils, and then proceeds to point out its influence on public morals. He adverts first to the sufferings of those who are engaged in the profession of arms, and then takes a view of the situation of the countries which become the scene of hostilities.

"How dreadful to hold every thing at the mercy of an enemy, and to receive life itself as a boon dependent on the sword. How boundless the fears which such a situation must inspire, where the issues of life and death are determined by no known laws, principles, or customs, and no conjecture can be formed of our destiny, except as far as it is dimly decyphered in characters of blood, in the dictates of revenge, and the caprices of power. Conceive but for a moment the consternation which the approach of an invading army would impress on the peaceful villages in this neighbourhood. When you have placed yourselves for an instant in that situation, you will learn to sympathize with those unhappy countries which have sustained the ravages of arms. But how is it possible to give you an idea of these horrors? Here you behold rich harvests, the bounty of heaven, and the reward of industry, consumed in a moment, or trampled under foot, while famine and pestilence follow the steps of desolation. There the cottages of peasants given up to the flames, mothers expiring through fear, not for themselves but their infants; the inhabitants flying with their helpless babes in all directions, miserable fugitives on their native soil! In another part you witness opulent cities taken by storm; the streets, where no sounds were heard but those of peaceful industry, filled on a sudden with slaughter and blood, resounding with the cries of the pursuing and the pursued: the palaces of nobles demolished, the houses of the rich pillaged, the chastity of virgins and of matrons violated, and every age, sex, and rank, mingled in promiscuous massacre and ruin." (p. 7.)

"The injury which the morals of a people sustain from an invading army is prodigious. The agitation and suspense universally prevalent, are incompatible with every thing which requires calm thought or serious reflection. In such a situation is it any wonder the duties of piety fall into neglect, the sanctuary of God is forsaken, and the gates of Zion mourn and are desolate? Familiarized to the sight of rapine and slaughter, the people must acquire a hard and unfeeling character. The precarious tenure by which every thing is held during the absence of laws, must impair confidence; the sudden revolutions of fortune

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must be infinitely favourable to fraud and injustice. He who reflects on these consequences, will not think it too much to affirm, that the injury the virtue of a people sustains from invasion is greater than that which affects their property or their lives. He will perceive that by such a calamity the seeds of order, virtue, and piety, which it is the first care of education to implant and mature, are swept away as by a hurricane."— (p. 16.)

How forcibly do such considerations as those press upon us the duty of vigorous and effective preparation.

But it ought not to be concealed, that there are dangers of another kind attendant on a state of warfare, against which it is no less our duty to guard than against the hostile attempts of an invading army. We mean the effects which a military life is too often found to produce on the moral habits of those who engage in it.

"The morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good; of the latter, to inflict injuries. The former commands us to succour the oppressed; the latter to overwhelm the defenceless. The former teaches men to love their enemies; the latter to make themselves terrible even to strangers. The rules of morality will not suffer us to promote the dearest interest by falsehood; the maxims of war applaud it when employed in the destruction of others. That a familiarity with such maxims must tend to harden the heart, as well as to pervert the moral sentiments, is too obvious to need illustration." (p. 14.)

Our danger, however, it must be observed, is of a somewhat different kind; it arises from the great increase of profligacy, which we are taught by experience to expect, as well in the vicinity of encampments, as among those who enter into the army. We anxiously wish, therefore, that measures may be devised both by government and by those individuals, to whose care the regulation of our military system is committed to counteract this unhappy tendency; and that embarked as we undoubtedly are in a just cause, we may be careful not to forfeit the divine favour and protection by the immorality and licentiousness of our conduct.

After having endeavoured, from a view of the calamities of war, to raise in his readers feelings of gratitude to

God for the return of peace, the author reminds them of the additional obligations they are under to God; obligations which lose no part of their force by the change which has taken place in our circumstances; for preserving to us "our excellent constitution," and enabling us "at a period, when the spirit of giddiness and revolt has been so prevalent, to prefer the blessings of order to a phantom of liberty." "But above all," continues he, "let us cherish the spirit of religion." To enforce this exhortation, which we apprehend is no less seasonable now than when Mr. Hall wrote his sermon, he adverts to the state of France a few years before the revolution, and traces her miseries to the impiety which prevailed amidst all her refinements.

"Our only security" he adds, "against similar calamities is a steady adherence to religion; not the religion of mere form and profession, but that which has its seat in the heart; not as it is mutilated and debased by the refinements of a false philosophy, but as it exists in all its simplicity and extent in the sacred scriptures; consisting in sorrow for sin, in the love of God, and in faith in a crucified Redeemer. If this religion revives and flourishes amongst us, we may still surmount all our difficulties, and no weapon formed against us will prosper; if we despise or neglect it, no human power can afford us protection." (p. 29.)

With regard to the style of this sermon, we need only say, that it bears the marks of the same able hand which penned "*Modern Infidelity Considered*:" a composition by which Mr. Hall is already well known to the public. We should be glad to see his vigorous mind employed at the present crisis, in rousing the people of this country to union, firmness, and activity, in defence of their property, persons, laws, liberty, and religion, which are menaced by the rapacious and insatiable ambition of the Corsican Usurper.

CV. *A Discourse (addressed chiefly to Parents) on the Duty and Advantages of inoculating Children with the Cow-pock: preached in the Chapel of St. Edmund in Dudley.* By LUKE BOOKER, LL. D. Minister of the said Chapel. pp. 20. 4to. Hatchard. 1802.

THE zeal which the author discovers in this sermon, both for the spiritual

and temporal welfare of his flock, does him credit as a Christian pastor. The latter is the principal object of this discourse; yet Dr. Booker has not failed to remind his hearers, that the narrative from which he has chosen his text (John iv. 49.) affords, "an argument of faith in him who came to redeem us to God by his blood."

The benefits likely to flow from the vaccine inoculation, in preventing the ravages of the small-pox, are such as call for our fervent gratitude to divine providence for its discovery. As much of those benefits, however, may be lost through ignorance and prejudice, we wish that the discourse before us, which points out the advantages and enforces the duty of practising this mode of prevention, may have an extensive circulation.

After quoting the assertion of Dr. Jenner, "that whoever has been affected" [with the cow-pock] "is for ever after secure from the infection of the small pox;" our author proceeds to produce a number of satisfactory corroborative testimonies from every part of our own country, and from many countries abroad, which, in our opinion, establish the beneficial nature of the new discovery beyond the reach of any reasonable doubt. After these statements, Dr. Booker gives a very satisfactory answer to the objections of those who doubt the lawfulness of preventing one disease by introducing another; as well as of those who fear that, by means of the vaccine inoculation, some other disease may be communicated.

But the most specious objection is, that the long established method of inoculating for the small-pox is sufficiently safe; and that the vaccine inoculation is therefore unnecessary. We entreat those who adhere to this objection, to attend to the following observations:

"I allow that the former mode assuages the violence of the disease; but this repels and counteracts its rage. The former method relieves apprehension; the latter removes it. Many instances of mortality have been known to follow the one; none the other; no, nor danger of mortality, it not being attended with indisposition to create alarm in the breast of the most timid parent. But there are ob-

jections of another nature against inoculating with the small-pox.—1. There are times when every neighbourhood is free from the contagion of that disorder; yet some parent, anxious for the safety of his offspring, causes it to be introduced, by having them inoculated. We will suppose that his aim is accomplished, and that his children recover. But from his house infection flies around. His neighbours' children, from association or communication, take the *casual* small-pox, and are hurried by it to the grave, other children derive from them the infection, and share a similar fate. Thus a single person, from a natural solicitude for the welfare of one child, may occasion the deaths of thousands. Nothing of this nature is to be apprehended by an introduction of the cow-pock, infection being communicable *only* by inoculation. Another disadvantage attending inoculated small-pox, is the necessary medicinal treatment of a patient both before and after it. The difficulty of it with a young infant must be manifest to every one: the impracticability of it among the poor equally so;

consequently, many children of the latter description, after inoculated small-pox, perish: whereas, with the cow-pock neither before nor after its reception, is any medicine whatever necessary." (p. 11—13.)

To such of our readers as have not maturely considered the subject, we hope, that what we have said will operate as an inducement to acquaint themselves more fully with the important and beneficial discovery of which this sermon treats; and we strongly recommend, for this purpose, Dr. Jenner's Inquiry.

On particular expressions, or even on the general style of a work like the present, we mean not to exercise the severity of criticism, particularly as the arguments it contains are sound, and its tendency is essentially to serve the cause of humanity.

REVIEW OF REVIEWS, &c. &c.

MANY expressions in the following letter are so flattering to us, that we greatly doubted the propriety of its insertion. As its main purpose, however, is to blame us, we feared lest our rejection of it might seem to have arisen from motives of which we are not conscious; we mean an unwillingness to receive reproof, and to acknowledge our errors. We have determined on giving it a place, trusting to the candour of our readers for exemption from the charge of vanity.

To the Editor of the *Christian Observer*.

I AM one of, I doubt not, great numbers, who admire the Christian candour and moderation with which your miscellany is conducted. You appear to me to unite a steady adherence to the established Church, with a becoming regard for all Dissenters, who give evidence of loving the Lord Jesus Christ in sincerity; and an inflexible zeal for the essentials of our holy religion, with much moderation, though not with an indiscriminating indifference, with respect to those points in doctrine and discipline, which, however important they may be, are yet non-essentials.

Though I greatly approved of your prescribing to yourselves, at the commencement of your work, a line of con-

duct so consonant to the spirit of the Gospel, and so likely to have no inconsiderable effect in counteracting the bigotry, the extravagances, and the heats, which are so frequently seen among the different descriptions of Christians, yet I confess I had my fears, that you would not adhere to it so steadily as you have. I knew how vigorously you would be assailed by the violent of all parties, and I was apprehensive that you would not be able to bear sharp and repeated attacks of every kind, without losing at times a good deal of the equanimity, patience, and universal charity, which the execution of your plan demands. It would be absurd to expect, that your conduct should be faultless; and perhaps your annotations on the letter of *Sectarius Pacificus* might be adduced as an instance, in which the unreasonableness and petulance of an opponent betrayed you into a reply, somewhat less mild and dignified than might be wished. But while candour, and the friendly interest I take in the success of your publication, oblige me not to pass over those annotations without the foregoing hint, I consider you as fully entitled to the general praise I have given you.

Though a very great proportion of your readers are, I hope, sensible of

the merits both of your plan and of its execution, few, perhaps, have been in situations which enable them duly to appreciate the sacrifices you make, and the difficulties you encounter, in adhering to it. Writers who espouse the cause of one party in the religious world to the exclusion of all others, will be surrounded by zealous defenders and warm panegyrists. Their most unqualified and questionable opinions will carry with them an air of decision, frankness, and spirit. They will consult the taste of their party, and rather endeavour to raise its character and consequence than to remedy its faults. Their works, therefore, will be warmly patronized by one class of persons: and as they will be little read by any other, so the voice of censure will seldom reach them; and when perchance it does, it will be drowned in the full chorus of applause by which they are surrounded. But what is the case with you, Mr. Editor? I think I see your table spread with a motley assemblage of letters from all quarters, at least one half of which are altogether employed in censuring you; while a great proportion of the remainder, though they give you credit for being a good sort of a man, tell you, that they think there is *something* in this or that objection which they have heard urged against parts of your miscellany; and none afford you the luxury of unqualified praise. Such is the literary meed of moderation, candour, and impartial discrimination!

Now, Sir, in which of the foregoing classes of your correspondents you will place me, I know not; nor would I advise you to settle that point till you have read to the end of my letter; for though I am not meditating any attack on you or on your principles, I am about to request you to prevent the mistakes, into which your short explanation of the latter, in one instance, may betray some of your readers.

The passage in your work, to which I allude, is in your twelfth number, pages 806, 807. *Sectarius Pacificus* there declares, that although you had promised, on the commencement of your miscellany, to avoid every thing tending to lessen "Christian love," and to admit nothing harsh towards any sect

of Christians; yet if he had any Christian love, it had been wounded and lessened by your ungenerous remarks on Dissenters; and, he says, he alludes to several of your correspondents, as well as one, whom he mentions. In your annotations on this part of his letter you justly remark, that few things are so calculated to impose on superficial observers, as that indiscriminating *cant* of charity which characterises the present day; and therefore you proceed to make some observations on the subject. These you commence as follows:

"It will readily be allowed, in the first place, that whenever a bare statement of *facts* appears *harsh*, and wears the colour of invective, the narrator ought not to be blamed, even though he should happen to wound the *charity* of the person who may be implicated in it. It will also be allowed, that self-defence, and all those measures of repelling, pursuing, and disarming an enemy, which self-defence may require, are perfectly consistent with charity. If these general principles are kept in mind, they will obviate much misconception on this subject."

Now, Sir, I am convinced, that partly a wish to compress your annotations on the letter of *Sectarius Pacificus* into a small compass, and partly an expectation that your general principles would be interpreted by your conduct, and would, therefore, be understood with some qualifications and limitations, prevented you from studiously expressing yourself in a way, which might have guarded your positions against abuse. To abuse, as they now stand, they appear to me extremely liable, especially as your authority must be deservedly high with most of your readers; and, when your opinions are expressed with plainness and decision, many will be disposed to adopt them exactly in the terms you use, and not look about for qualifications and distinctions. This will be particularly the case, in the present instance, with respect to the warm and the sanguine, whose zeal is gratified in defending what is right, and exposing what is wrong; and, aided generally by some secret and undetected mix-

ture of unhallowed violence, pushes them into controversy, as far as their consciences will permit them to embark in it.

Review your own propositions, Mr. Editor, and I am certain you will see, that they are expressed in too general terms. You will be as ready as any one to maintain, that before a Christian gives "a bare statement of facts," or adopts measures of self-defence, which are likely to affect the character of others, or rouse their passions, he is bound to put to himself very seriously the question "*cui bono*." You will also maintain, that he is bound, not only to take a comprehensive view of the whole subject before him, in order to give a Christian answer to that question, but also that he is bound to answer it in the spirit of one, who knows that he "must not strive, but be gentle towards all men, apt to teach, patient,

in meekness instructing those who oppose themselves;" and of one who is actuated by the *spirit* of him who said, "but I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also, &c."

I will not, Sir, descend to particulars in affixing limits to your general principles, or take up your time any longer in pressing the necessity of limiting them. The latter is unnecessary, and the former you will do much better than I can. If I procure for your readers a little information from you on this subject, I shall not regret having troubled you with this letter, which is entirely at your disposal to be inserted in your miscellany or not, as you may think best.

B. T.

March 10th 1803.

R—S—a.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

A LETTER has been published, addressed to Lord Pelham by Matthew Martin, Esq on the *State of Mendicity in the Metropolis*, which contains much useful information. Mr Martin, about seven years ago, commenced an inquiry into the circumstances of *beggars* in the metropolis; but the undertaking becoming too arduous and expensive, he solicited and obtained pecuniary aid from government. The result of Mr Martin's inquiry into 2000 cases which came before him, is given in this letter, and is as follows:

CLASS I. PAROCHIAL INDIVIDUALS.

Of parishes within the metropolis and ten miles round, including 1384 children 2231
Of distant parishes, including..... 489 ditto 868

CLASS II. NON-PAROCHIAL INDIVIDUALS.

| | | | |
|-------------------------|------------|-------|------------|
| Irish, including..... | 1091 | ditto | 1770 |
| Scotch, including..... | 103 | ditto | 168 |
| Foreign, including..... | 29 | ditto | 59 |
| | <hr/> 3096 | | <hr/> 5096 |

In the register kept at the office, an account is entered of every particular which could be collected, as to character, mode of life, &c.

The circumstances which tend to convert so large a mass of the parochial poor into beggars, appear to Mr. Martin to be—first, the prevailing practice of refusing relief to paupers out of the workhouse; and second, the want

of a law providing relief for parochial poor not resident within the limits of their legal settlement. Other general causes are, want of employment, voluntary idleness or delinquency, vicious habits, debts, sickness, and the fraud and oppression of others. The whole number of beggars, in and about the metropolis, he calculates to amount to 15,288 persons including children, who cannot be maintained on the lowest estimate at a less charge, on the benevolence of the metropolis, than £97,126 10s.

Mr Martin's proposal for obviating the evils of mendicity is, to institute a board of commissioners to inquire into the cases of beggars in the metropolis, and direct suitable relief; to provide by law, that relief shall be given to parochial paupers in the parish of their residence, to be refunded by the parish of their legal settlement; to raise a fund from the parishes of the metropolis equal to the average amount of their expense for *casual* poor for the last ten years, which fund shall be applied, by the commissioners, to the relief of *casual* poor, and to the support of the institution; to remand all parochial beggars of home parishes to their parishes; to place parochial beggars of distant parishes, as well as *casual* poor, under the care of the commissioners, who shall find employment for such as are capable of employment, establish schools for the instruction of their children, and supply them with FOOD and FUEL on easy terms. These are merely the outlines of Mr. Martin's plan. We shall rejoice if it meets with the attention which it seems to deserve.

The attention of the legislature continues to be directed to the improvement of our trade and navigation. The sum of £ 24,000. has been voted towards making A NAVIGABLE CANAL through the Highlands of Scotland, from sea to sea, viz. from Lochaber to the Murray Firth. The extent is fifty-nine miles, twenty-nine of which are occupied by lakes of unfathomable depth. The remaining are to be twenty feet deep, and of a proportionate breadth, so that frigates may pass from the Baltic to the British Channel, and avoid all the difficulties of going round about by the Shetland and Orkney Isles, a passage of fourteen days in the calmest weather, and which, in the windy season, is rarely effected in less than three months; while, by the proposed canal, the passage, in the most unfavourable weather, will not occupy more than twelve days, and frequently little more than half that period.

The managers of the ROYAL INSTITUTION have determined to appropriate a part of their extensive buildings, to the reception of a LIBRARY upon a very large scale. This library will be open to the public upon proper conditions. Above five thousand pounds have been already subscribed for this patriotic purpose. The metropolis may, by this measure, ultimately possess a convenience, the want of which has long been felt—a library of great extent and of easy access. Our readers will perceive from the following catalogue of the classes of books, into which it is proposed that this collection shall be divided, that the plan is very comprehensive, viz.

1 British History, Biography, Antiquities, and Topography.—2. Parliamentary History, Debates, and Reports.—3. Political Economy and Finance.—4. Military and Naval Affairs.—5. Modern Universal History.—6. Ancient Universal History.—7. Geography, Chronology, Voyages, and Travels.—8. Canon, Civil, Statute, and Common Law.—9. Arts, Manufactures, and Trade.—10. Natural History, Agriculture, Gardening, and Botany.—11. Physic, Surgery, and Midwifery.—12. Chemistry.—13. Mathematics, Astronomy, and other Sciences.—14. Architecture, Sculpture, Painting, and Music.—15. Natural Philosophy.—16. Theology and Ecclesiastical History.—17. Greek and Roman Classics.—18. English, French, Italian, German, Spanish, and other modern Classics.—19. Dictionaries, Grammars, Criticism, and Bibliography.—20. Miscellaneous.

Announced for publication, by Mr. J. Byerley, *A Topographical Delineation of the Seven United Provinces*, interspersed with anecdotes and observations, historical and descriptive; comprising a Tour through the provinces, made in the Spring and Summer of 1802, embellished with engravings.

A new edition of Dr. Watkins's *Biographical Dictionary* is preparing for the press, the additions to which, particularly in foreign articles of modern date, will be very numerous.

In the press, *Memoirs of the Life and Writings of the late Dr. Darwin*, by Anna Seward; in one volume, 8vo.—*Sacred Hours*; or, *Extracts from Private Devotion*; intended as a compendium of divine authority for prayer and thanksgiving, and as a companion for the hour of solitude and retirement; in one volume foolscap 8vo.—*The Posthumous Works of Henry Hunter*, D. D. late Minister of the Scots Church, London-wall; consisting of Sermons, Lectures, &c. never before published; with a Life of the Author, and some account of his writings; in three volumes 8vo.—*A general System of Medical Ethics*, with notes and illustrations, by Dr. Percival, of Manchester.—*A Tour in the Highlands of Scotland*, in the year 1801, by Mr. Bristed, of the Inner Temple.—And a new edition of Mr. Astle's *Origin of Writing*, and of the first volume of the *Archæologia*.

Preparing for the press, by William Gell, Esq. B. A. F. A. S. late fellow of Emanuel College, Cambridge, an *Account of his Travels in the Levant, Sicily, Greece, Turkey, &c.* Having spent a considerable time at Athens, this gentleman proceeded to Constantinople, visited the Troad with Homer in his hand, and filled his port-folio with numerous views and plans of that celebrated spot. The publication of these drawings will, it is supposed, decide the controversy, respecting the existence of Troy, against Mr Bryant, who has strenuously contended that it never existed but in the poet's fancy.

The late Mr. Macpherson, it appears, committed the original Celtic, from which he is said to have translated or compiled his English Ossian, to John Mackenzie, Esq. of the Temple, for publication. The work was actually in the press, but the progress of it has been, for the present, interrupted by the recent death of Mr. Mackenzie. It is said that this publication will settle the long-agitated question, respecting the authenticity of these poems; that by a close Latin translation, which is to accompany the original Celtic, it will be made to appear that the ground-work, or principal scenes, facts, characters, and imagery, is truly Celtic; but that Mr. Macpherson has taken great liberties with the original, and very frequently, if not always, for the worse; imagery and phraseology, taken from writings both sacred and profane, being interwoven into his Ossian; and Hebrew, Greek, Latin, and English idioms, being interspersed with the Celtic: and lastly, that the abrupt manner of Macpherson's Ossian is not found in the original, in which also there is less rant or studied swell than in the English work, but more circumstantiality of description.

A German, of the name of Senefelder, has recently brought to perfection an entirely new invention, denominated *Polyautography*, for the exclusive advantages of which, in this country, a patent has been obtained by Mr. P. Andre, of Buckingham-street, Fitzroy-square. This art consists in multiplying copies of drawings without losing, in the

smallest, degree, the spirit and delicacy of the original. The drawing to be copied is made on a stone, with a pen, and a liquid resembling Indian ink; and, by a simple chemical process this single drawing is rendered capable of yielding an indefinite number of impressions.

Two of the prizes, value fifteen guineas each, given by the members of the University of Cambridge, for the best Dissertation in Latin Prose, are this year adjudged to Mr. Paley, of Pembroke-hall, and Mr. Birch, of St. John's College, Middle Bachelors. There were no candidates this year for the senior bachelors' prizes.

FRANCE.

A proposal has been circulated at Paris, for publishing a new and complete Edition of the works of the celebrated Geographer M. D'Anville. This edition will form six volumes in quarto, each containing six or seven hundred pages, accompanied with an atlas comprising sixty-two maps and charts.

La Place, in the third volume of his *Traité de Mécanique Celeste*, published last year at Paris, has the following curious observation, strongly corroborative of the received Scripture Chronology: "A remarkable astronomical epoch is that in which the great axis of the terrestrial orbit coincided with the line of the equinoxes; for then the true and mean equinoxes were united. I find, by the preceding formulæ, that this phenomenon took place towards the year 4004 before the Christian Era, a period at which the majority of our chronologists place the creation of the world; and which, under this point of view, may be considered as an astronomical epoch."

GERMANY.

A remarkable instance of ingenious but laborious trifling has lately appeared, it is said, at Vienna.—A Greek Poem, by Father Ambrose Pompery, consisting of 506 verses, which have the same meaning when read either backwards or forwards.

WARSAW.

A number of Polish Literati formed themselves into a society, about two years since, under the presidency of Bishop Albetrandi. It consists of sixty members, and has assumed the name of the WARSAW SOCIETY OF FRIENDS OF THE SCIENCES. Their objects are, to preserve and cultivate the Polish Language, to compose Practical Treatises, to translate Classical Authors, and to publish works of general utility. The first volume of their transactions has lately made its appearance.

DENMARK.

The University of Copenhagen proposed, some time since, the following question—Whether it would be advantageous to the literature of the North, to substitute the use of the Mythology of the North, for that of the Greek Mythology? The best written memoir upon the subject was in favour of retaining the Greek, as the most cultivated and ingenious; but two other interesting memoirs give the preference to the Northern, as more likely to produce master-pieces than the Greek, which has already given birth to so many, and which seems to be exhausted.

RUSSIA.

There appeared at Petersburg, in the year 1801, *A Collection of Historical Notices on the Monguls*, vol. 2. in German, by Counselor Pallas. It contains a sketch of the different religious opinions of those hordes, the state of the hierarchy and of the clergy of Thibet, a description of those religious and civil orders, and of the ceremonies in use at interments; including likewise, a notice on the literature of the inhabitants of the vast countries which are the subject of the work.

The Petersburg Academy of Arts has obtained an annual grant from the Emperor of 140,000 rubles, instead of 60,000, which was the grant formerly allowed.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Chronological History of the People called Methodists, of the Connection of the late Reverend John Wesley, from the Rise in the Year 1729, to their last Conference in 1802. By William Myles.

A Familiar Address to Young Persons, on the Truth and Importance of Christianity. By Richard Allchin, Master of the Dissenting Charity-school, Maidstone.

The Divine Inspiration of the Jewish Scriptures and Old Testament asserted by St. Paul, 2 Timothy, c. iii. ver. 16. And Dr. Geddes's Reasons against the Tenor of his words, examined. By R. Finlay, D. D. 8vo. 3s.

A Supplement to a Picture of Christian Philosophy; or, Instructions Moral, Theological, and Philosophical, for the Culture and

the Practice of Benevolence. By R. Fellows, A. M. 8vo. 1s.

Christianity the Friend of Man. By James George Durham, A. B. 8vo. 4s. boards.

Diatesseron: or, the History of our Lord Jesus Christ, compiled from the Words of the Evangelist. With Notes Practical and Explanatory; principally intended for the Use of Families and Schools (being a Translation of Professor White's Diatesseron) By Thomas Thirlwall, M. A. 8vo. 6s. 12mo. 4s. 6d.

A Discourse on the Necessity of a Religious Life, comprehending the Substance of a Sermon preached before the University of Oxford, May 22, 1803. By J. Roberts, M. A. 1s.

Sermons chiefly designed to recommend the Practical Morality of the Gospel, and in-

tended for the Use of Family Devotion. By a Layman 8vo 6s. boards.

Theological Institutes. By George Hill, D. D. Principal of St. Mary's College. St. Andrew's 8vo. 7s. 6d.

The Sabbatarian-weighers weighed in their own Balance. Being a Reply to an Anonymous Pamphlet, entitled, "The Tradition of Men, &c." represented as written by Mrs. Ann Alsop. By T. Edmonds, Minister of the Gospel. 6d.

A General Epistle of Brotherly Admonition and Council to the People called Quakers, issued at the Yearly Meeting in London, in 1803. By Theophilus Freeman 8d.

The Sacred Mirror; or, Compendious View of Scripture History, containing all the principal Events recorded in the Old and New Testament to the Death of St. Paul. With a Continuation from that Period to the final Destruction of Jerusalem. By the Reverend Thomas Smith. 4s. bound.

Religious Enthusiasm considered, in Eight Sermons preached before the University of Oxford in the Year 1802, at the Lecture founded by John Bampton, A. M. By George Frederic Nort, B. D. 8vo.

MISCELLANIES.

Pallas's Travels through the Southern Provinces of the Russian Empire in the Year 1793 and 1794. Vol. II. With many Engravings and Maps. £4. 4s. boards.

A Non-military Journal; or, Observations made in Egypt, describing the Country, its Inhabitants, their Manners and Customs; with illustrative Anecdotes. By an Officer upon the Staff of the British Army, 4to. with Engravings, £1. 1s. boards.

The History of England from the Peace of 1783, to the Treaty concluded at Amiens in 1802, being a Continuation of Coote's History. 8vo. 8s. boards.

An Historical Review of the State of Ireland, from the Invasion of that Country under Henry II. to the close of its Union with Great Britain. With illustrative Documents, by Francis Plowden, Esq. Also a Preliminary Chapter of the State of Ireland, from the earliest Antiquity down to the Invasion by the English, 3 vols. large 4to. £4. 4s. boards.

Memorabilia Cantabrigiæ; or, an Account of the Colleges of Cambridge; Biographical Sketches of the Founders, and eminent Men; with original Anecdotes, Views of the Colleges, and Portraits of the Founders. By Joseph Wilson, Esq. 10s. 6d. boards.

An Account of the Preservation of Charles II. after the Battle of Worcester, drawn up by Himself. To which are added, his Letters to several Persons; ornamented with Portraits, and Views of Boscobel-house. 10s. 6d. boards.

The History of New South Wales, including Botany Bay, Port Jackson, &c. And an Account of the English Colony, from its Foundation to the present Time. By George Barrington, Superintendent of the Convicts. Enriched with coloured Plates, 2 vols. 8vo. £1. 7s. boards.

A History of the Wars which arose out of the French Revolution, from their Commencement in 1792, until the peace in 1802. To which is prefixed, a View of the Causes and early Progress of the French Revolution. By Alex. Stephens, Esq. two large volumes 4to illustrated with Maps, £3. 13s. 6d. boards.

A Dissertation on the Mysteries of the Cabiri; or, the Great Gods of Samothrace, Troas, Crete, Italy, Egypt, and Phœnicia; being an Attempt to shew that the several Orgies of Bacchus, Ceres, Mithras, Isis, Adonis, and Cybele, were founded upon an Union of the Commemorative Rites of the Deluge with the Adoration of the Host of Heaven. By George Stanley Faber, A. M. With an Engraving of a Nympeum, or Cabiric Grotto, copied from an Ancient Brazen Plate dug up in the Garden of the Barberini Palace, at Rome. 2 vols. 8vo. 16s. boards.

A Dramatic Dialogue between an English Sailor and a Frenchman. By J. S. Munings. 6d.

Chronological History of the Discoveries in the South Sea, or Pacific Ocean, Part I. Commencing with the earliest Discoveries by Europeans, and terminating with the Voyage of Sir Francis Drake, in 1579. Illustrated with Charts. By James Burney, Captain in the Royal Navy, 4to. £1 4s. boards.

The Substance of the Speech of the Right Honourable William Pitt, in the House of Commons, May 23, on the Debate on the War. 1s. 6d.

Official Papers relative to the Preliminaries of London and the Treaty of Amiens. Printed at Paris, and published by authority of the French Government. Translated into English. 3s. 6d.

A Vindication of the Cause of Great Britain. With Strictures on the Conduct of France since the Signature of the Preliminaries of Peace. By William Hunter, Esq. 2s.

A few Facts to shew the Ambition of France, and her late Attempts against our Rights. 6d.

Reflections on the Causes of the Present Rupture with France. By John Adolphus, Esq. 3s.

Official Documents relative to the Negotiation with France, copied from the original, as laid before Parliament. 8vo. 2s. 6d. boards.

An Inquiry into the Colonial Policy of the European Powers. By Henry Brougham, jun. Esq. 2 vols. 8vo. 18s. boards.

The Five Promises; or, Conduct of the Consular government towards France, England, Italy, Germany, and especially Switzerland. From the French of Sir F. D'Ivernois. 7s. boards.

Historical and Political View of the Disorganization of Europe; wherein the Laws and Characters of nations, and the Maritime and Commercial System of Great Britain and other States are vindicated against the imputations of, and revolutionary proposals of, M. Talleyrand and M. Hauterive. By Thomas Brooke Clarke, LL. D. 8vo. 5s. boards.

RELIGIOUS INTELLIGENCE.

WE lay before our readers a few extracts from the periodical account recently published by the Baptist Missionary Society, respecting the state of their mission in India.

"A leader of a new sect has sprung up among the Hindoos, the origin of which, as far as I can understand, is as follows:—About forty years ago, a man, by birth a cow-keeper, gradually crept into reputation, by pretending to cure diseases. His fame increasing, drew people from all parts of the country, and laid the foundation of a sect which now includes some thousands. The leader died; but his widow preserved his trade for her son till he came of age. This son, *Ram Dulol* by name, has settled at Ghospara, a village on the opposite side of the river, about eight miles beyond Chinsurrah, and twenty above us. Here he lives almost in the style and splendour of a Rajah, liberally supported by his devotees, who assemble there from all parts of the country several times in a year.

"They seem to have but few distinguishing tenets: the principal are, that cast is nothing, that the debtahs or idols are nothing, that the brahmans are nothing: to the power and influence of the latter, Dulol has succeeded. In the two first points they are by no means consistent. Though they assemble and eat together every year, yet they continually dissemble the fact, and retain their rank in their respective casts and families; and while they profess to despise the debtahs, continue their worship, calling it *outward work*. They retain the horrid idea, that God being in us, is equally the author of every motion, and consequently of all sin. This sect, however, is rather a furtherance to the Gospel, as the chains of superstition are in some degree loosened by them.

"Several of our friends were formerly of this sect, as Kristno and Gokool; and they have often imagined, that if the Gospel were only declared at Ghospara, it would be embraced. We, though of a very different opinion, yet have intended, as soon as we could find opportunity, to make the experiment. Accordingly, on April 15, brother Carey, Kristno, and I, set off in a boat on this expedition.

"At three o'clock in the afternoon we proceeded to Dulol's house, laden with papers,* &c. Dulol's handsome and stately house, exceeding that of many Rajahs, and his garners around filled with grain, all the gifts of his deluded followers, convinced us of the profitableness of his trade. On inquiring for Dulol, we perceived that our

errand was understood. We were soon told that he was gone to Calcutta, and would return in a day or two. A great number of his followers gathered around us, whom we perceived to consist of two classes; *deceivers* and *deceived*. As our aim was not to triumph over the former, so much as to reclaim the latter, we endeavoured to proceed in the calmest and most affectionate manner. Our situation was somewhat critical. Our business in India was well known to most of them; and one of their former associates (Kristno) was present, who had embraced the Gospel. This made one part of them anxious to know, while the other was much more anxious to deter them from inquiry; and such was the awe they had of this impostor, that scarcely one of them would take a paper from us. We began conversation several times to no purpose. Four or five who awed all the rest, shrank from the light in the most evident manner. We had prevailed on one of them to take a testament; but the others whispered something in his ear, which made him instantly return it. At last despairing of doing any thing, brother Carey prayed; and we were departing, when it was suddenly rumoured that Dulol was that moment arrived, and would see us. In a few moments we were ushered into his garden, where chairs were set for us, and a pink-satin cushion for him. The great man appeared a figure no less plump than Bacchus, about twenty years of age. Kristno stood behind us, facing his old master, with the testament in his hand. A few of Dulol's select followers were admitted, the rest disappeared at a nod. The conversation was opened by brother Carey, stating our visit to be for the purpose of having some discourse on the important subject of salvation. Dulol, in the most insinuating manner, inquired, What is God; what is sin; what is hell? Denying that there was any such thing as sin; and asking, as God was in us, how could sin be there, as none could resist him? He continued in this interrogatory way for the obvious purpose of entangling; evasion being evidently his aim. Much time was thus spent in interrogations on the one side, and explanations on the other. The moment was important; we were not afraid of being confuted, but of his evading us; which would have been construed by him, and his party throughout the country, into a triumph over the Gospel. We at last said, You are a master? 'Yes.' If your servants disobey you, what? 'I punish them.' Then God is our master; if we disobey, will he not punish? 'God is not like man: he lives in us.' True: God in a sense lives in us, viz. the life, breath, reason, and understanding which we possess are his gifts; but they are given that we may serve him, not that we may disobey him. Suppose you send a servant to Calcutta with 500 rupees to buy a number of articles

* These papers contained short expositions of the doctrines of Christianity, and earnest exhortations to the Hindoos to embrace it. We shall give a specimen of one of them at the close of these extracts.

for your use, and he go to a house of ill fame, and live there merely on your money; any person seeing him, and knowing him to be your servant, might say, What a profligate man is Dulol! He keeps his servant at a house of infamy! But if any one said thus to you, would you not reply, It is true, he lives there on my money; but I gave it to him for a different purpose, and will punish him when he comes home? Answer. 'God is not like us; he can sway the mind: we therefore can draw no parallel.' We grant it: but for the sake of argument we will suppose you equally capable of swaying the mind of your servant. If then you, having solemnly warned him of the consequences of disobedience, turn his mind which was not before disposed to disobedience, and incline him who was otherwise unwilling, to spend your money in lewdness and intemperance, will not the people say, What a villain is his master? In such a light do you represent God, when you say, He, within us, commits the sins which he has forbidden under the severest penalties.

This statement quite disconcerted Dulol. He attempted several evasions, but in vain. Brother Carey then told him that God now sent his word hither, to shew the true way of salvation, and that we had brought him a copy, presenting it to him. At this he was evidently disordered. To receive it was to give up all his pretensions at once. He refused it, saying, 'This is the first time I have seen you: your words are very good; but we must be farther acquainted before I can receive your book.' Seeing it was in vain to press him, we withdrew it, telling him that we should be happy to see him at Serampore; that our wish was only to examine in a free and candid manner, for the sake of discovering truth; that we had been sick unto death, had found the word of God a sovereign remedy; and therefore brought it to them, labouring under the same disease. Thus in mutual good humour we parted.

May 16, 1802. "In our way home, a brahman attacked Petumbur on his eating with us. He replied, 'Nothing which God has made for food is forbidden; and what enters a man defiles him not: anger, rage, and lying make a man sinful.'

May 27. "Three mussulmans, named Toribut Bushess, Sooker Bushess, and Moorod Khan, came from Jawpoor Chougareea, a village about sixty miles off, to inquire about this new way. They seemed very inquisitive. We invited them to stay a few days, and judge; to which they consented. Brother Ward and myself had a full hour's conversation with them. They found much difficulty in the doctrine of the Trinity, the Sonship of Christ, &c. However, they were very free and candid in their objections, and hearkened with great attention while we laid before them the plan of salvation. They agreed to wait till our elder brother (Carey) came home.

May 29. "Brother Carey, in a conversation of nearly two hours, laid before the Mus-

sulmans who had come to our house, the true way of salvation. They paid great attention, seemed quite pleased with their visit, and earnestly invited us to their villages, promising to accompany us through that part of the country. Being now desirous to depart, we gave them testaments, papers, and the most earnest wishes that they might continue seeking the way of life. We took their names and places of abode, and promised to visit them after the rains.

July 16. "People from almost all parts, for a considerable distance, have been here for the new testament, pamphlets, &c. or have been supplied in our itineracies. Upon examination we find that about five hundred new testaments have been given away among the natives, who continue coming almost daily for more. An unknown number of small tracts entirely on the way of salvation, and against the Hindoo and Mussulman errors, have been dispersed.

"The effects of this light spread over the country are various. The Brahmans exceedingly hate it; and in almost every conversation fail not to manifest this hatred. The lower orders of the people are the abject slaves of the brahmans, and in general, at present, refuse to think or judge for themselves. Persons of the writer cast, and those who have been used to think a little for themselves, give the Gospel a favourable hearing. Providence also seems to have prepared a numerous body of people, who neither mind the Hindoo gods nor Mahomet, and who are feeling after the one true God, and a revelation of his will somewhere. The cast is still the greatest obstacle to the progress of the Gospel; and the idea of becoming an outcast is as a lion in the way of many who are not without some favourable impressions.

"For the instruction of the rising generation, and new comers, we have a free-school, divided into three classes. The first class consisting of catechumens, are now learning in Bengalee the first principles of Christianity; and will hereafter be instructed in the rudiments of history, geography, astronomy, &c. The second class under two other masters, learn to read and write Bengalee and English. The third class, consisting of the children of natives who have not lost cast, learn only Bengalee. This school is in a promising state, and is liberally supported by the subscriptions of Europeans in this country. (Here follows a list of the baptised, and of constant hearers, consisting of thirteen baptised Hindoos, and eight Lindoos who are constant hearers, besides children.)

"The last sheet of the pentateuch will be printed next week; and we are about to print the last volume but one of the testament, including the Book of Job and Solomon's Song. One hundred copies of the Psalms and Isaiah have been ordered by the College at Calcutta.

Aug. 31, 1802. "A most encouraging circumstance has lately occurred. About three months ago, three Mussulmans came from a

distance to hear the Gospel, and requested that one of us would pay them a visit, which we promised to do after the rainy season, when the passages by water would be open. About six weeks since, one of them, deputed by the rest, came again, to conduct any of us who would go. Brother Marshman was the only one who could undertake so long a journey: he therefore went, and took with him Petumbur Mitre and Bharut. The place where they live is in the district of Jessore, near the river Isamuty. Brother Marshman on his arrival found about two hundred persons who have for several years rejected cast. They are Mussulmans and Hindoos, formerly of various casts. They were convinced of the folly and wickedness of both the Hindoo and Mussulman faith, but confessed that they were ignorant of what was right; and hearing of us, they were very desirous of knowing the Gospel. Brother Marshman's reception amongst them exceeded all expectation. Many were gathered together ready to hear the word when he arrived, having had previous notice; and they heard the word with a kind of pleasure and eagerness seldom seen in this country. They desired us to write to them, and to visit them, promising to visit us when they can. In short, a hopeful prospect presents itself. In returning home, brother Marshman got intelligence of another body of Hindoo Dissenters, whom he determined to visit. He did so: and found that at another place, about a day's journey nearer home than the place he had visited, there are at least two thousand persons who have publicly renounced their cast. They received him with great pleasure, and were desirous of seeing him again.

Oct. 5. "The late opening in the eastern part of the country more than balances all our distresses. They have a society of upwards of two hundred persons, who have rejected all worship of idols, and all honour to Mahomet; and what is more, they rejected many of the vices which other natives practise with an unblushing countenance. Since they have known us, the whole body of this people have received the Bible as the word of God: they meet together to read it and to pray; and intend to erect a place for themselves, where they can meet for worship. They now also call themselves *Christians*, and esteem us as their brethren. Several of them are now with us. I wish you could have heard them last sabbath evening, singing a hymn composed by one of their number. The spirit and animation with which they sung, rendered my feelings exquisite. We really hope that some of them are truly converted; and indeed all of them whom I have seen, appear to be seriously inclined. The doctrine of the Trinity is peculiarly abhorred by Mussulmans: and these people held a council, which lasted three days, to consider whether this doctrine could be admitted or not. It ended with a universal acknowledgment of it; yet, leaving it as

a mystery, in the same manner as Christians do in general.

"They meet with great persecution since calling themselves by the name of Christ. A few who live in a village, the owner of which is a brahman, have been forbidden to assemble with their brethren. Two inflammatory papers have been stuck up by the brahman, and he has ordered all the heathen tenants to look well that no Christian be allowed either to come in or go out of the town; in consequence of this, their lives are often in danger from their enemies. I trust this will end well notwithstanding. They are now come for our advice. I have consulted with our friends at Calcutta, and hope that some steps will be taken which may procure them the liberty of assembling without danger.

Oct. 25. "This day four people came from Juggerundakatty, bringing a letter from the people of that place, inquiring why they have heard no more from us since brother Marshman was there. We have now at our house messengers from three sets of people who reject the systems of the Brahmans and Mahomet. One of them returns to-day to the people at Ponchetakpool with a letter, in which we promise them assistance in erecting a house for worship and for a school.

Nov. 11. "We hear that Mr. Gericke* has been a journey into the Mysore country, and near to Cape Cormerin. Whole villages, it seems, have agreed to throw their idols out of their temples, and fit them up for the worship of the true God. It is said he preaches almost day and night, and has baptised more than eight hundred people.

ADDRESS TO THE HINDOOS.

"Beloved Hindoos!

"Oh, what have you been doing for so many years! for so long a time have you been worshipping debtahs, and bathing in gonga (the Ganges;) but all to no purpose. These debtahs can do nothing for you: they are all sinful like yourselves. Seeb committed adultery, Kreeshnoo lied, and Gonga murdered her seven sons. If they are thus sinful, how can they save you? It is absolutely impossible.

"After worshipping them so many years, what have you obtained? Are your sins removed? If your sins were taken away, your sinful inclinations would also go, and you would have a holy mind. But your mind is not holy: your desire is still to commit sin.

"At the same time that your guilt is removed, your sinful desires will be taken away, and you will hate sin: the darkness of sin will vanish, and holy wisdom will enlighten your minds. But your minds are not thus: to this very day you are on the side of sin, and have not the least desire after holiness; therefore your sins are not removed. But unless you obtain the remission of sins, and a

* A missionary on the coast of Malabar, appointed by *The Society for promoting Christian Knowledge*.

holy mind, how can you go to heaven? How can you dwell with God? He is holy. An unholy person cannot stay with him. And where will you get a holy mind? You have for many years worshipped and served Zogonaut, and all the debtahs, bathed in gonga, and regarded the word of the brahmans; but you have not obtained the least holiness. What will you, what can you do more? Your gooroos have blinded your eyes; and you are dying and falling into hell!

"Now what remedy is there? What way of deliverance remains? There is a remedy. The creator, preserver, and judge of the world, (blessed for ever be his name) has compassion upon sinners! We have all sinned; and the weight of sin is so infinitely great, that all the brahmans, gooroos and debtahs, united together, cannot remove the least: therefore, God himself, pitying us, became incarnate to save us. By his incarnation, he united in himself the human and divine natures; and therefore he is an able Saviour. Fulfilling righteousness, he dwelt on earth three and thirty years. He healed the sick, gave sight to the blind, raised the dead to life, and instructed the ignorant in the way to heaven: thus he fulfilled all righteousness for us. After this, he gave up his soul to expiate our sins: he in his own body sustained the punishment our iniquities had deserved; thus doing, he gave up his soul to death, to abolish the sin of all who believe in him.

"Being the Lord of death, he rose again the third day. Afterwards he commanded his disciples, saying, 'Go into all the world, and proclaim this word, that I have given my life to abolish the sin of the world; and whosoever, leaving all sin, shall believe in me, shall obtain forgiveness, a holy mind, and become the child of God.' After this he ascended into heaven.

"They obeyed his commandments; and millions of almost every country believed in him, obtained the pardon of sin, and received a holy mind. Now God, being gracious, has sent this good news to you.

"Dear Hindoos! Why will you not hear these precious words of Christ, and receive salvation? Why will you throw your souls into hell? If you remain in your present state, there is no remedy. Neither brahmans, gooroos, nor debtahs, have power or will to save you. Besides Christ, there is no Saviour: if you believe in him, you will obtain the forgiveness of all trespasses, and eternal life; but if you receive not his salvation, you will fall into hell, and experience unutterable and eternal anguish."

THE Society for the Suppression of Vice have published an account of their proceedings during the first year of their establishment, ending in April, 1803; by which it appears that the following convictions have taken place at the suit of the Society, viz.

| | |
|------------------------------------|-----|
| Profanation of the sabbath | 440 |
| Vending obscene books and prints | 7 |
| Riotous and disorderly houses, &c. | 11 |
| Lotteries and little goes | 26 |
| Cruelty to animals | 3 |

In all, 487

"The foregoing statement includes," it is added, "an account only of offenders brought to punishment, and of offences actually suppressed; but the committee avail themselves of this opportunity to remind the members of the society, that to restrain vice by *prevention* rather than by *punishment*, was a primary and essential object of the society. Of this object the committee have never lost sight, and they have the satisfaction of stating, that their endeavours in this respect have been attended with very considerable success, particularly in preventing violations of the LORD'S-DAY, and irregularities in PUBLIC HOUSES, and in checking the circulation of OBSCENE BOOKS and PRINTS, especially in SEMINARIES of EDUCATION, into which they had been most artfully introduced."

VIEW OF PUBLIC AFFAIRS.

The following ADDRESS TO THE PEOPLE OF GREAT BRITAIN AND IRELAND having been communicated to us by the author, with permission to make any use of it which might suit the plan of our work, we have determined to lay it before our readers: we very earnestly wish that it may have the effect of stimulating our countrymen to exertion at this momentous crisis, when, not only the peculiar blessings which we enjoy as subjects of the British Empire, but our very existence

as a nation is at stake; and when our exemption from the degrading yoke of a foreign despot depends, under Providence, on the union, promptitude, and firmness of our efforts.

ADDRESS.

It has pleased the Almighty Disposer of events, to deprive this country of that repose which it hoped to enjoy, in consequence of the treaty of peace with France; and we are again compelled to a contest, with that implacable

spirit, whose ambition and rapacity knows no bounds. It behooves us then, in the first place, under a deep sense of this awful dispensation, to humble ourselves before the Majesty of an offended God, and suing to him for pardon of our sins, devoutly to implore his aid and protection against the dangers with which we are threatened. In a firm and continued reliance upon his support, and with becoming dispositions, let us then prepare with unanimity, vigour and promptitude, to repel the aggression of an enemy, who, trusting solely to "an arm of flesh," vauntingly anticipates the conquest of an empire, whose subjects have already successfully opposed the progress of his victories.

Bonaparte has announced to the world his determination to invade England. Let us not indulge the fatal delusion, that by this declaration he only means to alarm, because, on former occasions, we have seen similar menaces professed and abandoned. What occasioned their abandonment? The spirit and resolution of this country, displayed in vigorous and active preparations to meet and chastise the aggressors. It has been the character of the rulers of France, under every form of usurpation, since the destruction of its ancient government, with scarcely an exception, to act up to the spirit, and even to the letter of its denunciations against the peace and liberty of other nations. Let us look to the present state of that country. The *press* is a mere instrument in the hands of the First Consul, to delude the people into an adoption of his sentiments, and approbation of his plans: all public discussion is interdicted, and a writer who should dare to censure his measures, or intimate a suspicion of his infallibility, would find, not the Bastille indeed, but a prison still more dreadful, or a banishment to the noxious swamps of Guiana, as a reward for his speculations. Bonaparte is despotic in France: his will is there the only law, and the people must obey his mandates. The apparent folly and madness of the attempt will not

induce him to lay it aside. We know him to be capable of the most rash and hazardous enterprizes, and unsusceptible of feeling for the lives of thousands who may be sacrificed in the prosecution of them, or for the miseries of mankind. But above all, we know him to be actuated by inveterate enmity against this country, which alone has opposed a barrier to his insatiable ambition; which has humanely granted an asylum to the objects of his hatred, jealousy, and persecution; which has displayed the atrocity of his conduct at Jaffa; and which, by affording the contrast of the blessings of a free constitution, with the despotism of his authority, is at once the subject of his envy and detestation. Surrounded with legions, who have already rioted in the spoil of kingdoms, he stimulates their habits of rapacity, by a *promise of universal pillage to the invaders*; and rouses their avarice and ferocity, by an assurance *that no quarter is to be given to the base English, who fight for their perfidious government; that they are to be put to the sword, and their property distributed among the victorious army.** Will the hazard of interception by our fleets deter him from making the attempt? No! he has calculated the risk and means to try it. Whatever can be done by the British navy in defence of its native shores, and for augmenting the glory which it has acquired, will be accomplished. Its deeds have already transcended the utmost limits of probability and eulogium. But it would be folly and improvidence in the extreme, to trust the fate of the empire to the sole chance of intercepting the armament which is destined to attack it. Providence has, perhaps, determined that this country is to feel the scourge of war, and that the invaders shall perish on British ground; and we must be prepared to maintain the contest by land, as well as by sea, under a con-

* The lines in *Italics* are transcribed from the Morning Post, in which they are given as a quotation from a Placard in Paris, and other places. No one in France would dare to publish a Placard, without the assent of the First Consul.

stant and humble reliance upon the God of victory.

We ought then, without hesitation to assume, that the threatened invasion will be attempted. A just apprehension of danger is a solid foundation of that wise precaution, which anticipates security and promises success. The spirit, which animated the defenders of Acre and the conquerors of the *invincible legions* in Egypt, still inspires thousands and tens of thousands, who only require to be convinced that danger threatens their country, that they may rush forward and defy it. Supineness is more to be dreaded than all the hosts of France, inured as they are to slaughter and rapine: it might prove fatal, and, at all events, would have the effect of protracting a contest, which energy, activity, and resolution, may decide in a week or a day. The armies of invasion are arrayed, the vessels which are to convey them to the British shores are collecting, and the troops seduced by fallacious hopes of an easy victory and immense booty, are anxiously waiting the signal to embark. Amongst them we may, perhaps, see the miserable remains of bands escaped from the vengeance of the negroes at St. Domingo, on whom they had attempted to replace the fetters of slavery, which the French themselves had broken.

Is it necessary to point out an instance of the fatal effects of indecision and supineness at the prospect of danger? Behold it in Switzerland. Ignorant of the real character of the French, unwilling to believe that an aggression would be made where no provocation had been offered, and hesitating between negotiation and resistance, the period of preparation was irrecoverably lost; and a people who had nobly extorted their freedom from the hands of tyranny, who had maintained it inviolate for five centuries, and who almost rivalled the subjects of the British empire in an high idea of national spirit, lost in a few months their independence, and are now wholly under the control of France. During the fatal interval of indecision,

intrigue and treachery, the constant precursors and inseparable attendants of French invasion, were actively employed in disseminating suspicion, treason, and disunion, and in preparing the way for the enemy. The valleys of Switzerland, once the pride and envy of Europe, the seat of innocence, peace, industry, independence, and happiness, were overrun by ferocious invaders, whose progress through them was marked with the blood of the inhabitants. Poverty afforded no security against depredation, and the echoes of the hills reverberated the cries of violated chastity, and the lamentations of a virtuous and laborious peasantry over the ruins of their villages and the ashes of their huts. Every man who had dared to speak, write, or arm, in defence of his country, was proscribed, banished, or destroyed: awful and instructive examples, which, better than a thousand arguments, shew us our danger and our duty. If Switzerland had listened to the warning voice of prudent admonition, if she had adopted the precaution of arming her sons in her defence, the hosts of France would have assailed in vain her liberty and independence, and she would have remained the admiration, instead of being the object of the pity of Europe.

Death to the defenders of their country! This is the denunciation of France against Britons. The First Consul well knows that no true Briton would wish to survive the liberty of his country; and wanting no subjects, who are not his slaves, he does not call for our submission, but denounces our extermination. Let us thank him for this involuntary compliment to the spirit of a free, a loyal, and a brave nation.

He may hereafter, perhaps, in the usual style of French dissimulation, vary his language, thunder his anathemas against the great only, and invite the poor to participate with him the spoils of the opulent. Such artifices, unfortunately for mankind, have had their effects: thousands have fallen a sacrifice to them, and there are thousands now living, a prey to ceaseless remorse, for having listened to them. If a further instance be required of the conduct of the French towards those

with whom they profess to fraternize, Egypt will afford it.*

If I were capable of wishing the destruction of my native country I would endeavour to lull my countrymen into a fatal security, by telling them that the apprehension of an invasion is groundless; I would endeavour to seduce their generous passions, by exclaiming, that desperate as France may be, she will not be so mad as to make an attempt, that must end in disappointment, defeat, and disgrace; I would amuse them with false hopes, and high sounding declamation.

Such language may be uttered by

*Take it accurately translated from Denon's Travels into Egypt; it is one instance out of many which might be quoted from the same author. This book was published under the patronage of the Chief Consul.

"The situation of the inhabitants, for whose happiness and prosperity we were, no doubt, come to Egypt, was no better. If, through terror, they had been obliged to quit their houses on our approach, on their return, after we were withdrawn, they could find nothing but the mud of which the walls were formed. Utensils, ploughs, doors, roofs, every thing, in short, of a combustible nature, had been burned for cooking; and the earthen pots broken, the corn consumed, and the fowls and pigeons roasted and devoured. Nothing was to be found except the bodies of their dogs, killed in endeavouring to defend the property of their masters."

"If we made any stay in a village, the unfortunate inhabitants, who had fled on our approach, were summoned to return, under penalty of being treated as rebels who had joined the enemy, and of being made to pay double contributions. When they submitted to these threats, and came to pay the miri, it sometimes happened that they were so numerous, as to be mistaken for a body of men in arms, and their clubs considered as muskets; in which case, they were sure of being assailed by several discharges from the titlemen and patrols, before an explanation could take place. Those who were killed were interred; and the survivors remained friends with us, until a proper opportunity presented itself for retaliation."

"It is true, that provided they did not quit their dwellings, but paid the miri, and supplied the wants of the army, they not only spared themselves the trouble of a journey, and avoided the unpleasant abode of the desert, but saw their provisions eaten with regularity, and might come in for a portion of them, preserving a part of their doors, selling their eggs to the soldiers, and having a few of their wives and daughters ravished." Vol. II. p. 44—46.

It would be difficult to find a stronger instance of combined inhumanity, cruelty, and insult.

indolence, ignorance, or folly, but if ever heard, should be received with distrust; but let suspicion attach to every voice that murmurs at the measures adopted for general security, or arraigns the indispensable impositions for defraying the expenses of preparation, and of just and defensive war. Sacrifices of social comforts, domestic convenience, and personal ease, must be made: but for what? To repel an enemy, whose extortion, if unresisted, would leave us nothing; who professes to arm for *vengeance*, and offers to us the choice of slavery or extermination. Burdens are inevitable and must be borne; but remember that we owe them to *France and Bonaparte*. Under the pressure of every exigency, let this consideration perpetually remain, and direct our resentment to the proper objects of it: I would say *vengeance*, but I dare not arrogate a dispensation which the Almighty reserves to himself.

I see with joy the spirit of my countrymen rising with alacrity to repel the threatened invasion of a foe, who insults us with the language of intimidation. I hear them with pleasure applaud the prudence of ministers in having anticipated the hostility of France. This spirit proclaims the affections of Britons for their king, their country, its laws, constitution, and religion, and I hail it as a happy omen of victory and security. But let us not forget that to give it force and effect, it must be embodied, and assume the form of actual preparation and array.

Administration with a proper sense of the impending danger, and with a wise confidence, trust the defence of the nation to the nation at large. The same administration that made the peace, and so anxiously laboured to preserve it, disappointed in their hopes by the restless spirit of French hostility and ambition, appeal to the loyalty and principles of the country, to second their measures and arrangements to chastise the foe. Let every man then be prepared to perform his share of duty, that he may repair with alacrity to his post, at the first notice of approaching danger. The robber selects the unguarded hour of repose for his assault. Vigilance with due prepara-

tion, will alone prevent or defeat the schemes of the enemy; without these, alarm, confusion, and dismay will ensue, and the period of preparation once neglected, might never be recovered. Let the plunderers of nations then learn that the people whom they affect to despise are *ready* to oppose them, by day or by night, *single handed*, and that devoutly imploring the blessing of God upon their arms, they will employ them with unabating resolution to the destruction of the invaders of their country.

AN ENGLISHMAN.*

FRANCE.

Preparations for the invasion of this country are said to be carrying on in France with great vigour. Their navigable rivers, and their seaport towns, are filled with gun-boats and flat-bottomed row-boats, intended to convey troops to our shores; and several large armies, amounting altogether to 200,000 men, it is said, are moving to those parts of the French coast which are nearest to England. The practicability of a descent, it is impossible to deny; it only remains, therefore, that by the extent and promptitude of our internal exertions, we put ourselves in a situation to make those who may soil our shores repent of their temerity. Bonaparte has already proclaimed, that, "in order to make the booty the richer, *no quarter shall be given to the base English who fight for their perfidious government*; that they are to be put to the sword, and their property distributed among the soldiers of the victorious army." The threat of the First Consul, whatever may be its effect on his own followers, cannot fail to unite every heart and hand in this kingdom against him; and we trust that under the favour and guidance of Providence, the effect of that union will be the speedy and complete extinction of the invading army.

A decree of the French government has been issued, by which all merchandize of English manufacture, or from the English colonies, brought into a French port, will be confiscated.

The First Consul has quitted Paris in order to make the tour of the Netherlands. His progress continues to be minutely described in the French Journals. After visiting Havre, Boulogne, Calais, and Dunkirk he proceeded to Lisie, Ypres, Dismude, Nieuport, Ostend, and Bruges, where he was on the 11th instant. It was supposed he would make his entry into Brussels on the 21st instant. While at Boulogne, he had an opportunity of witnessing the attack of an English frigate on two of his gun-boats which lay in the harbour, and

* The above address is printed in a separate tract, and sold by Hatchard at 3d. each, or 2s. 6d. a dozen.

which, by her fire, were driven ashore under the batteries. The rage of the First Consul upon the occasion is said to have been inexpressible.

Addresses of the most extravagant nature continue to be presented to the Chief Consul, on the subject of the war. The Prefect of the Somme addresses Madame Bonaparte in the following inflated language:—

"Exalted by your august husband to the highest rank, you have placed happiness by the side of glory. Glory! happiness! rare association, reserved for the Hero of France, as the wisest of men, and formed by you, Madame, by you who have become a model to all women. Every attribute of your sex which embellishes the life of man, personal graces, mental fascinations, sweet and sympathizing tenderness, these, and all other gifts, you have received from nature. You have cultivated them with care, and each day you employ them to the noblest ends."

The extravagance of this address is far surpassed by that of the Prefect of the Pas de Calais, who, at the close of his panegyric, uses the following blasphemous expression, "*God to fix at length the peace of the earth created Bonaparte, and rested from his labour.*" The blasphemy of the Prefect is, however, exceeded by Cambaceres, Archbishop of Rouen, who in a pastoral letter, styles him "*Le Christ de la Providence.*"

It appears from a printed paper which has been circulated by MONSIEUR, that his brother, THE KING OF FRANCE, has been solicited by Bonaparte to resign his crown; in return for which he might expect, from the generosity of the First Consul, an amnesty for the past as well as a splendid appointment for the future. The answer of the king was calm and dignified, apparently free from fear or any view of irritation. He decidedly resisted every offer which had been made him, and declared that he would only resign his title to the crown of France with his life. To this declaration all the princes of the blood royal have signified their adherence. Bonaparte, it would appear from this transaction, feels that, with all his power, he is not a king, that he is an usurper, as well as a tyrant.

ITALY.

The vice-president of the Italian republic has issued orders, that goods and debts, the property of English merchants, are to be detained for a fund, out of which goods and debts, the property of Italian merchants, and detained by the English government, may be duly compensated. The same order extends to goods in English warehouses at Milan, and to goods arriving in the space of the next month from England. At the end of that time the communication will be entirely shut up.

The French army under General St. Cyr has entered the Neapolitan territory.

HOLLAND.

The Batavian government has announced

that it finds itself obliged, as an ally of France, to take part in the war with Great Britain; that nothing remains for them but to put their confidence in the divine protection, and in the justice of their cause, and to employ all their resources in defence of their country; that it has, at the desire of the First Consul, put the Batavian army under the command of the French general; and finally, that it expects the prompt co-operation of the legislature, in order to the prosecution of the war with the utmost vigour.

HANOVER.

In consequence of the refusal of the king to ratify the convention entered into between the French general and the Hanoverian regency, the Hanoverian troops, on the north side of the Elbe, refused to lay down their arms on the requisition of the French general. He immediately set his troops in motion, and was upon the point of forcing the passage of the river, when fresh terms were proposed by the commander of the electoral forces, and acceded to by General Mortier. In these terms it is stipulated, that the Hanoverians shall disband, and shall not serve against France during the war until exchanged, and that the arms and horses belonging to the army, together with all public property, shall be delivered up to the French.

In consequence of the forcible occupation of parts of the banks of the Elbe by the French, and the exclusion of English vessels from that river, his Majesty has caused it to be signified to the ministers of neutral powers, that the necessary measures have been taken for blockading the entrance of the Elbe, and that from this time all the measures authorized by the law of nations or by treaties, will be executed with respect to all vessels which may attempt to violate the blockade; but that whenever the French troops will evacuate the banks of the Elbe, and will leave that river free and secure to the vessels of his subjects, as well as of other nations, his Majesty will direct the blockade to be withdrawn. This measure seems greatly to have irritated the French: what effect it may produce on the councils of the northern powers, to whose commerce it must prove particularly inconvenient, remains to be known. The French are availing themselves of the ill humour which it excites among them, to revive the confederacy against this country. It is to be hoped, however, that they will have the good sense to perceive that the French, by their unjust seizure of the Elbe, and the exclusion from it of all English vessels, are the real aggressors in this instance; and that it is, therefore, against the French that their resentment, if they dare to shew it, should be directed.

Accounts are said to have been received of the most horrid atrocities having been committed by the French in Hanover. Heavy contributions have been laid upon the country, and the most shocking outrages committed on females of every rank by a ferocious and

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drunken soldiery; and whole districts have been laid waste and delivered over to military execution, in consequence of the resistance made by the peasantry to these brutal proceedings. We do not vouch for the truth of these accounts: but in whatever degree they may be correct, of this we may rest assured, that ten thousand times worse than the fate of Hanover is that prepared for England, if it be not averted by the blessing of God on our strenuous and united exertions.

No articles whatever of British manufacture are to be admitted into the Hanoverian dominions.

ST. DOMINGO.

Several intercepted letters from persons in St. Domingo to their friends in France, give a most shocking picture of that country. The massacres that have taken place within the year, surpass belief. Thousands of innocent people have been thrown into the sea, merely to get rid of them. The blacks, who are in this letter called rebels, fight in the name of the French Republic, and tell the French troops that they are emigrants and brigands. Several engagements have taken place between the French and the Blacks, in which the latter have always had the advantage. Wherever they go they spread havoc and devastation. All the plantations in the plain of Aux Cayes have been burnt. There is not sugar enough now in the colony for the inhabitants to drink with their coffee. Several bodies of cultivators had joined the Blacks. From other letters of a late date, it appears that the coasts are infested with Black pirates, who seize every vessel they meet with. All trade and cultivation in the colony is at an end. The negroes have all fled from the plantations, and retired to the mountains, where they receive food and ammunition. The rebels keep to the woods, where they wear out the regular troops, and at last destroy them by ambuscades. It also appears, that the French generals, though defeated and disgraced in every part of the island, exercise a ferocious tyranny over the Whites.

Five sail of the line and two India ships arrived at St. Domingo on the 23d of April, carrying 7000 troops for the reinforcement of the wasted forces on that island. But in the present state of internal and external hostility, it is not to be expected that the French cause will acquire a great degree of strength from this additional force: it appears, indeed, as we long ago predicted it to be, altogether hopeless.

SIERRA LEONE.

Despatches have been received from Sierra Leone, which give a favourable account of the circumstances of that colony. One native chief was still industriously seeking the means of disturbing its peace, and was endeavouring to gain other chiefs to his views, but had hitherto failed in all his attempts, and every where met with the most discouraging refusals. Through the vigorous exertions, how-

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ever, of Captain Day, the governor, the colony had been put in such a respectable state of defence as to dissipate all apprehension of danger from the natives. In consequence of

the sense of security which had been thus induced, cultivation had revived among the settlers with a fair prospect of success.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

ON the 24th of June, *the Chancellor of the Exchequer* stated to the House of Commons the terms on which he had contracted for the LOTTERIES of the present year, and by which the public would obtain a profit of £ 352,000. The discussion which followed this statement we shall give with more particularity of detail, than its relative importance may seem to demand; but we conceive it to be a subject which falls more immediately within the province of the moralist, than many of those political questions to which, in periodical publications, a larger space is usually assigned. *Mr Addington* prefaced his motion respecting the lottery by observing, that the measures taken last year, for preventing low insurances, had nearly put an end to that pernicious practice; and that, therefore, there could exist no good reason for discontinuing the mode of raising money by lottery.

Mr. Babington, in a speech of considerable length, of which we can only give the outline, argued strongly against lotteries. He admitted that the measures adopted last year had nearly effected the prevention of low insurances; but that practice, he contended, formed but a small part of the evils attendant on lotteries. His chief objection, and it was one which he deemed to be insuperable, arose from the immorality of the practice. That lotteries were a species of gambling could not be denied; that gambling was contrary to good morals was equally incontrovertible: this argument appeared to him decisive, even if no other could be produced; for he trusted, that no one in that House would maintain that it was allowable, in any case, to make the rules of morality, given us by the Almighty, to bend to times and circumstances. The measure of a lottery being thus vicious and criminal, he should believe that bad effects would flow from it even if he were unable to point them out: its mischievous effects, however, were plain and palpable. The prevention of low insurances was, no doubt, an important object attained; but this evil had been confined to the metropolis, while the pernicious influence of the lottery itself extended to every corner of the kingdom. The chief purchasers of lottery tickets belonged, as he understood, to the lower part of the middle classes of society, with a large proportion, particularly in manufacturing towns, of the lowest class. The injurious effects of such a practice to the comforts and to the morals of these persons could not but be very apparent. The lottery was a gulf which swallowed up those hard-earned savings, which ought to go to form or increase their little capital, or to

add to their comforts; while the habits engendered by it were directly opposed to those habits of virtuous and regular industry, which equally contributed to the welfare of the individual and of the community. Speculators in the lottery were apt to indulge an extravagance of hope and desire, which were very unfriendly to contentment and to a course of honest, persevering, and cheerful exertion; and when their expectations were frustrated, as must necessarily be the case in a great majority of instances, they would be apt to resort to unjustifiable means of replenishing the purse which had been drained, partly by the lottery and partly by those habits of inconsiderate expense, that seldom fail to go hand-in-hand with the spirit of gambling. *Alieni appetens sui profusus*, was a character fairly applicable to gamblers in general. *Mr Colquhoun* had stated, that among the immense numbers who in this town subsist by plundering the public, are many who have been led to engage in that wretched mode of life from having failed in their adventures in the lottery. *Mr. Babington* then entered into an historical detail calculated to shew the ruinous consequences which had uniformly attended lotteries; government, by the institution of them, first stimulating and cherishing the spirit of gambling, and then by strong penal statutes endeavouring to restrain the excesses of that vicious passion which they themselves had created. In the reign of King William there had been only one state lottery, notwithstanding his many difficulties and the low state of public credit at that time, but such was the mischief found to arise from it that the experiment was not repeated. From the ninth year of Queen Anne, however, to the present time, lotteries have been almost constantly resorted to by the state, and from that time, in order to secure to government the monopoly of this mischievous trade, there had been a constant struggle between the state, the proprietors of the great lottery; and those who by instituting little lotteries imitated and interfered with their plans. He likewise pointed to a number of statutes, wherein the principle of lotteries had been strongly and pointedly condemned; and in one passed in the tenth and eleventh of William III. ch. 17. they were branded in terms the most unequivocal, as mischievous and unlawful, contrary to the welfare and peace of the kingdom, and tending to the utter ruin of many families. In that act *all lotteries* are declared, for these reasons, to be "common and public nuisances," and all licenses for lotteries are said to be void and against law, and provisions are accordingly enacted for putting an end to

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The Chancellor of the Exchequer defended the measure chiefly on the ground of precedent. He likewise argued, that as a spirit of gambling existed in the nation, it was right and expedient that government should avail itself of that spirit, and turn it to the advantage of the state.

Mr. William Smith exposed the weakness of the first argument, which went to the prevention of all improvement of our system, and *Mr. Wilberforce* successfully combated the second, which, it was evident, had its foundation in a principle of the most mischievous tendency. He likewise placed many of Mr. Babington's arguments in a new and convincing light. After some farther conversation, the motion of the Chancellor of the Exchequer for a lottery was carried.

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within the above descriptions. His Majesty may order the three first classes to be exercised, and for that purpose arms will be furnished to the different parishes, and proper officers will be appointed. The penalties for not attending the drill are one shilling for the labouring poor, to be increased on the third offence to five shillings; and five shillings to others, to be increased on the third offence to forty shillings. His Majesty may order all persons enrolled under this act to be assembled, embodied, and incorporated with other corps, in case of invasion or insurrection; and while embodied they shall be subject to martial law, being paid as other infantry, the maimed and wounded being entitled to the benefit of Chelsea Hospital, and their wives and children being also entitled to the usual relief. When ordered out they are to receive two guineas each, and upon the total repulse of the enemy they shall return home, receiving over and above their pay, a guinea each.

The proposed measure, in all these respects, seemed to meet with general concurrence in the House of Commons. Difficulties, however, arose as to the most proper time for training the persons thus enrolled. It was, at length agreed, that his Majesty should have power to train them for two or more hours of twenty days, either consecutively or otherwise, between the passing of the act and Christmas next; but that in future years once a week, between Lady-day and Michaelmas, would be sufficient. It was also agreed, that persons who were called out to exercise on other days than Sundays, should be entitled to be paid one shilling each day. But a discretion is left to the Privy Council and Lord Lieutenants to appoint Sunday for the drill, even in ordinary times. In the clause which respects Scotland, the mention of Sunday is wholly omitted, and an exemption is also allowed in favour of those in England who may have religious scruples on the subject, on making application for leave to exercise separately on some other day: they not receiving, in that case, any compensation for their loss of time. We cannot but regard the indifference which is here manifested to the sacredness of the sabbath with deep concern, and we must confess that it greatly damps our hope of the divine protection and succour in the hour of danger. It was ably argued by some gentlemen in the House of Commons, that hitherto our legislature had considered Sunday as a day of rest, except with respect to works of necessity and mercy. If the necessity in the present case had been such as to render it proper to exercise on every day, there might have been a valid plea for exercising even on Sunday. But that no such necessity existed was apparent from the exemption in favour of Scotland, and from the discretion given as to the frequency of exercise and the choice of days even for this year in England. But in following years, when one day in the week was thought by parliament

sufficient for military exercise, there could not be a shadow of reason for alleging necessity as the ground of selecting Sunday for that purpose. Economy, it was said, must, without doubt, be the motive for such selection, as exercising on another day would be attended with some expense to the state. Indeed this motive appeared to be avowed in the general strain of what had passed in the House. But might not any individual, especially if in low circumstances, justify, on similar grounds, the following of his ordinary occupations on part at least of the sabbath? If a plea of this sort were once admitted, it was to be feared that the great line of distinction between Sunday and other days would be broken down, and that we should see successive encroachments on the rest of that day, which would put it on a level or nearly so with the days appropriated to worldly business. At all events, it appeared to them that there was, in the present instance, a departure from the law of God respecting the sabbath for the purpose merely of saving money to the state: and what would be saved? As it was only in the present year that any pay was to be allowed for exercising on ordinary days, nothing would be gained in future years by appointing Sunday as the day of exercise. In the present year, however, pay was to be allowed. Supposing, therefore, that of the twenty days of exercise eight should be Sundays, and that 200,000 men should claim pay, the whole amount of the saving would only be £80,000. But surely were the sum twenty times as large, it would no more justify the unnecessary appropriation of the sabbath to secular purposes by government, than the desire of gain would justify the mechanic in pursuing his trade on that day. But while the advantages arising from the measure were so minute, the evils attending it, it was argued, were great and numerous. It was never to be forgotten, that the total apostacy of the French nation had been always dated from the period of their abolishing the sabbath: in so far then as by legislative acts we applied any part of that day unnecessarily to worldly purposes, we imitated their example; and if, without a strong necessity, two hours of the Sunday should be thus applied, a precedent would be formed, and a principle established, which might be indefinitely extended. It was a noble testimony in favour of the people of Scotland, that the known impracticability of carrying such a measure into effect in that country, should have led to the omission of the mention of Sunday in the clause which respected them. That the people of England should be supposed to feel less reverence for the positive institutions of the Almighty was certainly not to their praise. In considering the effect of the clause of exemption in favour of those in England, whose consciences would not suffer them to be trained to arms on a Sunday, except in cases of necessity, it was observed, that this exemption would certainly include almost all the Dissenters and all the Methodists. How

many belonging to the Church might feel it their duty to decline the Sunday exercise it was impossible to say, but whatever their number might be, they would be regarded with much jealousy and dislike by the mass of those who felt no religious scruples upon the point, and who having been always used to regard the Sunday as a holyday, in the corrupted sense of that word, saw no harm in employing it in military exercises. The great increase of profligacy which this measure was calculated to produce, not only as it would lessen the general respect for the sacredness of the sabbath, but as it would serve to collect together all the loose and profligate and idle of both sexes, was also pointed out. That the same time might be worse employed, in the ale-house for instance, formed no justification of the present measure. If it were so employed, unquestionably it would be *illegally* employed; but, by this measure, the breach of the sabbath was legalized. As the bill then stood, it was further argued, if Sunday be appointed a day of military exercise, those who are to be exercised would be divided into two distinct classes; one composed of such as feel no objection to employing the Sunday in this manner; the other of such as cannot conscientiously exercise on that day, and are therefore exercised separately on a week day. The principal part of this last class in most parishes, in many perhaps the whole, would be composed of Dissenters and Methodists. Whatever might be thought by some gentlemen of the charges of disaffection which have been advanced against these bodies, yet many believed them to be well founded. What then must those, who entertained this opinion, think of the present measure? They must dread the arming and training, in a separate class, a body of disaffected persons, who, being thus brought together, would be enabled to count their numbers and calculate their strength; who, having a community of interest, and possessing, in various ways, extensive means of rapid combination, and forming also a nucleus which would be a point of union for even the dissolute and profane who may be disaffected; would be put in a situation to execute the most dangerous designs. But while they used these arguments as likely to affect many minds, they expressed a persuasion that, whatever may have been the case in the earlier periods of the French Revolution, both the Dissenters and the Methodists were as generally bent on the vigorous defence of the empire against French invasion as any class of his Majesty's subjects. All were agreed, that concord and unanimity are particularly desirable at the present moment. Was it then right, was it safe, to introduce regulations which must necessarily lead to invidious distinctions, and, instead of melting down the different descriptions of men in this country into one common mass, in which true British loyalty and patriotism should be the general sentiment, would be apt to excite distrust, suspicion, and even ha-

tred of each other? It was true, the Privy Council and Lord Lieutenants were not *obliged* by the act to appoint Sunday for exercise. A discretion was left them on this point, but in such terms as to point out Sunday to them as the most eligible day for exercise.

We confess ourselves to be deeply concerned that such a discretion should be left to them; but since it is left, we anxiously wish that they may use it in such a way as to prevent the evils which are apprehended. If they could be brought to see those evils in their proper light, they would doubtless avoid them, by the uniform adoption, except in cases of real necessity, of some other day than Sunday for the purposes of drilling. Many of the mischievous consequences of the measure would be thus obviated: but the enactment itself would still remain a blot on our statute book; it would remain a monument of our national disregard of that solemn injunction, REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY; and in that view cannot recommend our cause to HIM, without whose favour and assistance our strength will be weakness and our wisdom folly.

With the exception of the above circumstance respecting the Sunday, the general measure proposed by the Secretary at War, deserves the highest approbation of every one who has at heart the safety of his country, and we trust it will be carried into effect with the universal and hearty concurrence of all classes of his Majesty's subjects.

A great many other useful regulations have been established by act of parliament, with a view to the defence of the country, of which it will be impossible to give a minute account. We trust they will be effectual, with the divine blessing, for preserving the country from suffering materially by the threatened invasion.

The bill for raising a TAX ON PROPERTY has undergone a great deal of discussion. For seven or eight hours of several days the House of Commons has been employed in a committee upon it, during which time the first talents in the nation were assiduously applied towards perfecting the measure. *Mr Pitt* particularly, who has continued to attend his parliamentary duty with unremitting diligence, has, in common with his Majesty's ministers, directed the whole powers of his luminous mind to the object of making, not only the arrangements of finance, but those for the defence of the country, as available and as little objectionable as possible, and many of his suggestions have been readily adopted by ministers. It is on such occasions as these, when in measures of great public concern, the public are, in a great degree, secured against the possible caprice, ignorance, or obstinacy of ministers, that the advantages of our popular form of government are made most conspicuously manifest.

By the Income Bill as it now stands, all persons having an income of any kind under

£60. a-year, are wholly exempted from the tax. Incomes above £60. and under £80. pay two-pence for every twenty shillings; above £80. and under £100. three-pence; above £100 and under £120. six-pence; £120. and not exceeding £150. nine-pence; in other respects the bill is substantially the same as we stated it to be in our last number. At first it was proposed not to extend the exemptions to property either in the funds or in land, but this proposition was strenuously opposed by Mr. Pitt on the ground of its involving a breach of national faith to the stock-holder, and was at length abandoned by the minister.

Two messages from his Majesty have been delivered to parliament in the course of the month; one recommending it to both Houses to make further provisions for enabling his Majesty to defray the extraordinary expenses likely to arise in the course of the year, and to take such measures as the exigence of affairs may require; the other recommending to their liberal consideration the situation of the House of Orange.

We shall only notice at present two other measures which have been introduced into parliament, one by Sir William Scott for encouraging the residence of stipendiary curates, by authorizing the bishops to direct that a salary of £100. a-year shall be paid from livings of £400 and upwards, and £200. a-year from livings of £1000 and upwards; the other by Mr. Burton. This last has for its object, to render more effectual Queen Anne's Bounty Act for the relief of the poorer clergy, by removing the obstructions arising from the Statute of Mortmain, passed, in the ninth of George II. to the appropriation of bequests and legacies to the purposes of that charity.

We will close our account of the proceedings in parliament with remarking, that there never was a period when a greater degree of unanimity prevailed in it as to the principal measures which it has become necessary to adopt than at the present crisis; a circumstance which must impart cordial satisfaction to every friend of his country, while it tends to strengthen the hands of government, and to damp the hopes of the enemy.

It will appear from our account of the proceedings in parliament, that very vigorous means have, at length, been taken for repelling the threatened invasion of Bonaparte. Government, we are likewise informed, are proceeding with activity in organizing our system both of naval and military defence; and a reasonable hope may therefore be indulged, that the country will be, in no long time, placed on a footing which without materially deranging our internal economy, will insure in all human probability, the discomfiture of any force which can be brought against it.

Various public bodies, and a great many individuals, have come forward with voluntary offers of men, horses, &c. for the service of government. The number and extent of

voluntary associations for the defence of the kingdom, are likewise rapidly increasing.

The conduct of the subscribers to Lloyd's Coffee-house deserves, however, a more distinct mention. On the 20th instant, a large meeting of that body took place, when it was resolved—"That to give more effect and energy to the measures adopted by government, for the defence of our liberties, our lives, and property, and to animate the efforts of our defenders by sea and land, it was expedient to raise, by the patriotism of the community at large, a suitable fund for their comfort and relief; for the purpose of assuaging the anguish of their wounds; or palliating, in some degree, the more weighty misfortune of the loss of limbs; of alleviating the distresses of the widow and orphan; of smoothing the brow of sorrow for the fall of their dearest relatives, the props of unhappy indigence or helpless age; and of granting pecuniary rewards, or honourable badges of distinction, for successful exertions of valour or merit; and that, therefore, a subscription, embracing all these objects, should be opened." And to set an example to the public bodies throughout the United Kingdom and its dependencies, and to their fellow subjects of every class and denomination, the sum of *twenty thousand pounds* three per cent. consols, part of the funded property of the society, was voted for that purpose, independently of their individual contributions. It was further agreed, that all sums, however small, which shall be offered by the patriotism of the poorer classes, shall be accepted; the cause affecting equally the liberties and lives of persons of every description. A few mercantile houses and even some individuals, have subscribed £1000 each. Several sums of £500. and a great many of £300 £200 and £100. have also been subscribed, and there can be no doubt that the subscription will speedily amount to a very large sum. It is expected to extend all over the kingdom.

Captures of merchants ships continue to be made from the enemy, and the Ambuscade frigate, bound from St. Domingo to Brest, having a large sum of money and other valuable property on board, has been taken by Lord Nelson and carried into Gibraltar. We are sorry, however, to state the loss of his Majesty's frigate La Minerve. She ran aground in a thick fog near Cherbourg, under two batteries, which played upon her with such effect, that she was forced to surrender. A few of our Jamaica ships have also been taken by French privateers.

Mr. Astlett, who, as we related in a former number, had embezzled exchequer bills belonging to the bank, to the amount of £320,000. has been tried for the crime, and acquitted. The ground of his acquittal was, that in the bills which he had embezzled, and which, in order to be of any value, ought to have been signed by Lord Grenville, his Lordship's name was signed by a Mr Jennings, to whom no authority had been given for that purpose in the last

as in former acts of parliament. Mr. Astlett is still in custody at the civil suit of the Bank.

Capt. George Brisac, who was convicted of having, while he commanded his Majesty's ship *Iris*, defrauded the victualling office by drawing for provisions which had never been received, and at prices which had never been charged, and of having imposed upon them by false vouchers, has been sentenced to pay a fine of £300, to be confined eighteen months in prison, and to stand once in the pillory. The

last part of his sentence has since been remitted by the King

Stocks have undergone several fluctuations during the month. Three per cent. consols have varied from fifty-three to fifty-six and a half, and omnium from two and three quarters to seven per cent. discount. At present, June 28th, consols are at fifty-one and a quarter per cent., and omnium at a discount of ten and a half per cent.

OBITUARY.

To the Editor of the Christian Observer.

If you should think that the following account of the death of a very valuable young man may prove at all beneficial to your readers, you are at liberty to insert it in your excellent publication.

C.

In the month of August last died at Sunaa in Arabia, in the twenty-second year of his age, Mr. WILLIAM PEARSON ELLIOTT, Secretary to the late embassy to the Arab States, under the direction of Sir Home Popham, K. B. and second son of Mr. Elliott, of Clapham.

The premature death of this truly amiable and promising young man, may be justly considered as a public loss to the service in which he was engaged, as well as a severe affliction to his family and friends. To superior natural endowments, he united great ardour and perseverance in the pursuit of knowledge, and very uncommon zeal and application in the discharge of every duty to which he was called. He went out about six years since as a writer to Bengal; and after residing for some time in the interior of the country, he returned to Calcutta in the year 1801, for the purpose of entering the newly established college at Fort William. His previous education had already rendered him a very excellent classical scholar; and such was his extraordinary diligence in the study of the oriental languages, that upon the first public examination of the college, within four months after his admission, his name appeared at the head of the first class of students who excelled in the Persian and Hindoostanee tongues, and in Nagree writing. In the month of October following, Mr. Elliott received an offer of being appointed "Secretary to the diplomatic mission to the Arabian States," which was the more flattering, as it was expressly made by the direction of the Marquis Wellesley, in consideration of the manner in which he had distinguished himself at the college examination. An appointment of so honourable a nature, although attended with much difficulty and hazard, could scarcely be declined. Mr. Elliott accordingly accepted it; and sailed with the embassy, at the beginning of the last year, for the Arabian Gulf. As soon as

he arrived at Mocha, he undertook the sole conduct of the correspondence with the Imam of Sunaa; and by his activity and address had greatly conciliated his favour, previous to the arrival of Sir Home Popham. He then proceeded with the embassy to Sunaa, the residence of the Imam, which is at the distance of one hundred and eighty miles, or about fifteen days journey from the sea. The extreme heat of the climate had already considerably injured the health of Mr. Elliott and his companions. During the first week of the journey from Mocha, the thermometer was variable from 110 to 95, but the next stage brought them to the cool and cultivated part of Arabia, with the thermometer from 75 to 55. So sudden a change, however, is seldom known to agree with any constitution; and Mr. Elliott expressed his expectations of suffering some slight fever in consequence of it. Unhappily for his surviving friends, his fears were but too fatally realized. He had no sooner reached Sunaa, the place of his destination, than he was immediately seized with a fever, which in a few days put a period to his existence. One of the officers also, who accompanied the embassy, fell a sacrifice to the same disorder.

Thus suddenly was the early career of Mr. Elliott terminated by the hand of death. Of his intellectual talents and acquirements, and of his ability in the discharge of his public duties, something has already been said; nor are additional testimonies wanting of his various merit. Such had been the propriety and excellence of his conduct as secretary to the embassy, that the Imam of Sunaa not only shewed him the utmost kindness and attention during his illness, but as a remarkable proof of his regard, directed that he should be interred near his palace, an honour never before conferred on any Christian. The letters of Sir Home Popham are, however, the most satisfactory evidences of the estimation in which he was deservedly held. To his relations in England, he has afforded the consolation of assuring them, "that as a public and private character, no person stood higher, or promised more." And in a letter to Lord Wellesley, after lamenting that the untimely death of Mr. Elliott had deprived him of the satisfaction which he had promised himself in recommending him in the strongest manner

to his Lordship's protection, he adds, "His conduct on every occasion commanded my warmest approbation; and it is a tribute justly due to his memory, to assure your excellency, that the public has lost a servant of the most promising talents, of the highest principles, and the most unbounded zeal and application; and the proper exercise of these qualities, in his situation as secretary to the embassy, had given him a claim to my sincerest friendship.

In the private relations of life, Mr. Elliott was equally deserving of esteem. The uniform duty and affection which he manifested as a son, and as a brother, endeared him in no common degree to his own family, and serve greatly to increase the bitter remembrance of his loss. But here, indeed,

Quis desiderio sit pudor aut modus
Tam cari capitis?—
Multis ille bonis flebilis occidit;
Nulli flebilior quam tibi....

One part, however, of the character of this excellent young man yet remains to be mentioned, which is infinitely more important to himself, as well as more consolatory to his relations and friends, than any other which has been already stated. There are strong grounds for entertaining a sure and certain hope, that he was truly a Christian; and, consequently, that he is now partaking of the blessedness of those who "die in the Lord." The education of Mr. Elliott had been strictly religious. Great pains had been taken from his earliest years to instil into his mind the principles of real Christianity; and he went out to India fully acquainted with them, though not apparently impressed by them so strongly as might have been wished. They were, however, greatly cherished and improved to this important end, by his having fortunately been placed in a retired and religious family, at Malda, during the first part of his residence in India; and afterwards by the counsels, and the example of the Rev. C. Buchanan, Vice-Provost of the College of Fort William. The circumstances of his death in so distant a country, and unaccompanied by any friend capable of transmitting an account of the state of his mind at that awful period, render it difficult to obtain any satisfactory information respecting it. But this deficiency has been in part supplied by letters from his friend, Mr. Buchanan. In one of them, he thus writes—"As it does not appear that any Christian was present, we shall not be able to learn the state of mind of your dear William at the time of his death. We must, therefore, collect it from his last letter to me, which was probably the last that he wrote. It was written when he was preparing for his journey to Sunna," and in perfect health and spirits. "My dear friend," he writes, "be assured that God hath given me grace to remain firm in that faith in which I have been educated. Your fears were at one time just; but here I have retirement favourable to

contemplation. The splendid scene which Providence opened to me in early life, the literary honours which have been conferred on me, have not, for a moment, detached my heart from the hope of the Gospel. I think it impossible, that the impressions of my religious education can ever be obliterated: and here, even in this barbarous and darkened land, I yet have the 'word of life.'"

In a subsequent letter, Mr. Buchanan writes as follows: "His loss is much lamented by a large circle of friends who knew and admired him. Mr. Carey" (one of the Baptist Missionaries in Bengal,) "gave me last night some interesting particulars of conversations he had with William at different times, and which were more expressive of a serious impression on his heart than even the extract in the enclosed. I know that he was frequently useful among the students at College, by what he said and did in defence of religion; and he has often communicated to me his difficulties in this warfare."

From these interesting though brief communications of Mr. Elliott's respected friend and tutor, the most pleasing hopes may surely be encouraged by those who now deeply lament his death, concerning his present happiness. The writer of this short memoir of his character has only, therefore, to conclude it by a few obvious reflections upon the whole.

1. It is almost unnecessary to dwell upon the view which the preceding account gives us of the transitory nature of human life, and of the extreme uncertainty of all earthly prospects. "As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind goeth over it and it is gone; and the place thereof shall know it no more." To all human appearance, the subject of these observations seemed likely to have been much longer continued in the world. A splendid prospect both of usefulness and honour was opening before him; and in the ardour of youthful expectation, he naturally looked forward to many years of future occupation and enjoyment; but the irrevocable decree went forth, and he was numbered with the silent dead. To the young, how forcibly does this event proclaim, "Boast not thyself of to-morrow:" form no distant plans for futurity, indulge no distant expectations, form one plan, and one only, with solicitude, and let that be to secure the happiness of eternity.

2. The advantages of a religious education may, in the next place, be pointed out from the subject of this article. Had not the mind of this young man been carefully instructed, at an early period of life, in Christian principles and duties, he would, in all probability, have remained ignorant of the way of truth and salvation. The seed which was then sown in his heart, watered and cherished by the favourable circumstances which I have mentioned to have attended his residence in India, was, as it is hoped, through the blessing of God who alone can give the increase, rendered fruitful unto life eternal. "Fathers,

provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." "Train up a child in the way he should go, and when he is old, he will not depart from it."

3. Lastly. The infinite value of a Saviour, who hath "brought life and immortality to light by his Gospel," may be strikingly illustrated and confirmed by the example before us. In the midst of an uncivilized and inhospitable country, deprived of the public ordinances of religion, and surrounded by the deluded votaries of Mahometan imposture, the experimental knowledge and belief of the "word of life," conveyed peace and salvation to the soul of a young but sincere Christian. Prize we, then, this inestimable blessing, which thus "swalloweth up death in victory;" and in a far distant clime, upon which the sun of righteousness hath not yet arisen, openeth the kingdom of heaven to the true though solitary believer. "Thanks be unto God for his unspeakable gift."

ON Friday, July 1, died, at Belton, in Leicestershire, in the 59th year of his age, the Reverend JAMES GLAZEBROOK, vicar of that parish. This excellent man was born in the parish of Madeley in Shropshire, in the year 1744. After having been curate at Rowley near Birmingham, and Smithsby and Raunston in Derbyshire, he was appointed the first minister to St. James's Chapel in Latchford, near Warrington, after its consecration in 1781. At this place he laboured with unwearied diligence for many years, besides attending to the concerns of a numerous school, till he was presented by the Earl of Moira to the vicarage of Belton. In doctrines he adhered closely to the articles of the established Church, and his abilities as a preacher were very considerable. About the year 1782, the late Mr. Wakefield, who then resided at Warrington, published his *Treatise on Baptism*, in which he holds up to ridicule several of the institutions of the Church of England. Mr. Glazebrook undertook to answer this treatise; and it appears from Mr. Wakefield's *Memoirs* of his own Life, written by himself, that he was not insensible to the force of his opponent's arguments. Mr. Glazebrook's pamphlet obtained the high approbation of so good a judge as Bishop Cleaver, who asked him for a copy of it, soon after he came into the diocese of Chester; and having read it, he wrote the author a letter of thanks in a style the most handsome and complimentary. As this pamphlet has long been out of print, and was frequently called for by his friends, Mr. Glazebrook had made some progress in preparing it for a second edition; but the design was dropt for want of health. Mr. Glazebrook's nervous system was always remarkably delicate, and his mind was susceptible of the finest impressions. His uncommon labours at Warrington both as a clergyman and in the education of his pupils, laid the foundation of his complaint; and a few years before his death he met with some severe and heavy trials, which he certainly had not expected. The state of his nerves was not equal to the shock, and he sunk into a general languor and debility of body. In this condition, he often endured more than the bitterness of death in the painful expectation of its approach: and though he was sometimes strongly supported by the consolations of religion, and even animated with joy and peace in believing, yet his friends had the unhappiness to see that the powers of his mind grew weaker and weaker under these struggles, till at last, almost without any affliction, except that of general debility, he quietly passed away to his everlasting rest. For a few weeks however, before he died, his mind was composed and comfortable. He spoke much of divine things, and with great force and recollection; and departed in the full and joyful expectation of a blessed immortality. Mr. Glazebrook married the eldest daughter of Dr. Kirkland, a physician of considerable eminence at Ashby de la Zouch, whose name is mentioned in the *Biographia Britannica*. By her he had five children; four of whom, two sons and two daughters, together with his beloved partner, survive to deplore the loss of a most affectionate father, and a most kind and tender husband. It is expected that a small volume of his sermons will be published by his executors for the benefit of the family.

DEATHS.

Lately, at Bath, the Reverend David Brymer, M. A. late Fellow of Wadham College.

June 18. At Newmarket, after a long and painful illness, the Reverend Dr. Framp-ton.

June 20. At Bath, Lord Harrowby, aged 66. He is succeeded by his son, the Right Honourable Dudley Ryder.

June 22. At Stoke Edith, after a long and painful illness, the Honourable Edward Foley, one of the members of parliament for the county of Worcester.

June 25. At Bath, the Reverend William Somerville, A. M. of Dinder, Prebendary of Wells, Rector of Somervilles Aston, and Vicar of Bibury, Gloucestershire.

June 25. At Charing-cross, Mr. John Walter, upwards of forty years bookseller there, and eighteen years Director of the Westminster Department of the Phoenix Fire Office.

Lately, aged 86, the Rev. W. Hall, A. M. Master of the Free School at Liverpool, and formerly Fellow of St. John's College, Cambridge.

Lately, at Riby Grove, near Castor, Lincolnshire, Marmaduke Tomline, Esq. He had no near relations, and has left the principal part of his property, to a considerable amount, to the Bishop of Lincoln.

July 2. The Reverend Philip Aeneas Mackenzie, A. M. of St. John's College, Cam-

bridge, and many years Minister of Teddington, Middlesex.

At Castlemadocty, South Wales, the Rev. Hugh Price.

At Ord, in Ross-shire, in the 81st year of his age, Thomas Mackenzie, Esq.

In Wimpole-street, aged 15, Miss Emma Chaplin, second daughter of Charles Chaplin, Esq. M. P.

At Broome-house, in Barham, Sir Henry Oxendon, Bart. aged 81.

In consequence of a fall from his horse, Mr. Crane, Apothecary, of Wem.

The Reverend Samuel Harper, F. R. S. upwards of forty-seven years Librarian of the British Museum, and thirty-seven years Chaplain to the Foundling Hospital.

At Islington, the Reverend Mr. Crole, Master of the Boarding School, Queen Betsey's-lane.

Edward Gordon, Esq. of Bromley, aged 76.

At Harforth, near Richmond, Yorkshire, Mrs. Raine, Wife of the Reverend Mr. Raine, and mother of the Reverend Dr. Raine, Master of the Charter-house School.

At Cote, near Mastock, the Reverend J. Sasford, late Curate of Sherborne. His death was occasioned by drinking cold water when in a heat.

At Birmingham, the Reverend Radcliffe Scholefield, a Dissenting Minister in that town.

IRELAND.

It is with the deepest regret we mention, that on the evening of the 23rd instant, an insurrection broke out in Dublin, in which the Lord Chief Justice Kilwarden and several others were killed. The particulars are not yet (28 July) distinctly known; but there is reason to hope that through the vigour employed by government, it has been suppressed. Martial law was proclaimed on the following day, and the utmost exertions were making to preserve the peace of the country. It does not appear that the insurrection extended beyond Dublin.

ANSWERS TO CORRESPONDENTS.

C. Taylor's Request; B's Communication; and the note which accompanied an excellent Manuscript Sermon; are under consideration, and will be particularly noticed next month.

Maria's Paper has come to hand.

G. B.'s Letter will find a place.

A Curate of the South in our next.

We approve in general of the sentiments of Honestas; but we do not know on what ground he has proceeded, in assigning our place in the scale of doctrinal opinions.

TO THE CHRISTIAN OBSERVER.

AN excellent prayer having been introduced into the service of our Church, on account of the threatened invasion of this country, I beg leave through the medium of your miscellany, to submit to the heads of families the following prayer, composed for domestic worship in the present conjuncture.

A CONSTANT READER.

A FAMILY PRAYER.

TO BE USED DURING THE WAR.

O LORD God of our salvation, who hast in thine abundant goodness graciously instructed and encouraged us to *call upon thee in the day of trouble*, and hast promised to deliver us that we may glorify thy name; we desire "to put our whole trust and confidence in thy mercy," through which we have so long been a highly favoured people. Little have we ever known of the calamities and miseries of war. Even in times of hostility, we, who remained at home, have enjoyed all the repose of a state of tranquillity and peace. By day, we have gone out, and returned home in security; and at night, we have *lain down in peace and slept*, while the inhabitants of other countries have been harassed and disturbed by the horrors of war and bloodshed.

We acknowledge, O Lord, our unworthiness of thy mercy in so long exempting us from

the miseries to which other nations have been subjected ; and we lament that we have been so little affected by thy distinguishing goodness towards us. Pardon, O Lord, we beseech thee, our forgetfulness of thy mercy : and now that a fierce and bloody foe is preparing to invade our land, *O deal not with us according to our sins, but pass by our transgressions*, and be still our Almighty Friend and Protector.* [Preserve our country this night from the enemy ; and when we awake in the morning, may we find it still in peace, and be filled with thankfulness for the continuation of this inestimable blessing.]

And *though our iniquities testify against us*, yet, O Lord, such is the greatness of thy mercy, that it encourages us to draw near to thee, and entreat thee, not only to preserve us from day to day, but to grant us, in thine own good time, a final deliverance from the trial with which we are now threatened ; by turning the hearts of our enemies, or by defeating all their hostile designs against us.

We look to thee, O God, for the safety of our sovereign, and all the royal family ; and we pray thee to give unto all those who are employed in devising means for the preservation of the state, that wisdom which this time of danger requires in our public councils. We beseech thee, also, to unite the hearts of all the people of this land in the common cause ; and to endue them with courage and constancy in the defence of our holy religion, our laws, and our liberties.

But it is not for ourselves only that we would be concerned. May it please thee, O *Father of mercies*, to have compassion on all men, and to deliver them from the scourge of war. Pity the thousands who share its crimes and its miseries ; and spare them, and us, from the merited consequences of our sins. Put to confusion them who *delight in war* ; and send forth with thy blessing the messengers of that Holy Gospel, which teacheth us to *love one another*, and to crucify every evil passion.

Finally, O Lord, we beseech thee to forgive our disregard of thine authority ; our neglect of thy word ; our profanations of thy sabbaths ; and all other sins of which as a people we are guilty. Vouchsafe unto us the grace of thy holy Spirit, that we may truly repent of all our evil ways, that we may turn unto thee from whom we have departed, and walk before thee in newness of life ; and grant, O Lord, that all orders of men among us may rightly understand thy judgments ; and so profit by these the more awful dispensations of thy providence, as to attend to the instructions of thy holy word, and diligently to use all those means of grace, which thou hast ordained for bringing us to the knowledge of Christ, and the enjoyment of eternal life.

Hear us, O merciful God, for the sake of Jesus Christ our Lord, on whose merits and mediation we ground all our hope of being heard in these our humble petitions, as well as in those which he has taught us to make to thee in these words : Our Father, &c.

* If this prayer be used in the morning, instead of the words included within the brackets, let the following be used :—preserve our country this day from the enemy ; and when the evening cometh, may it find us still in peace, and may our hearts be filled with thankfulness for the continuation of this inestimable blessing.

bridge, and many years Minister of Teddington, Middlesex.

At Castlemadocty, South Wales, the Rev. Hugh Price.

At Ord, in Ross-shire, in the 81st year of his age, Thomas Mackenzie, Esq.

In Wimpole-street, aged 15, Miss Emma Chaplin, second daughter of Charles Chaplin, Esq. M. P.

At Broome-house, in Barham, Sir Henry Oxendon, Bart. aged 81.

In consequence of a fall from his horse, Mr. Crane, Apothecary, of Wem.

The Reverend Samuel Harper, F. R. S. upwards of forty-seven years Librarian of the British Museum, and thirty-seven years Chaplain to the Foundling Hospital.

At Islington, the Reverend Mr. Crole, Master of the Boarding School, Queen Betsy's-lane.

Edward Gordon, Esq. of Bromley, aged 76.

At Harforth, near Richmond, Yorkshire, Mrs. Raine, Wife of the Reverend Mr. Raine, and mother of the Reverend Dr. Raine, Master of the Charter-house School.

At Cote, near Mastock, the Reverend J. Sasford, late Curate of Sherborne. His death was occasioned by drinking cold water when in a heat.

At Birmingham, the Reverend Radcliffe Scholefield, a Dissenting Minister in that town.

IRELAND.

It is with the deepest regret we mention, that on the evening of the 23rd instant, an insurrection broke out in Dublin, in which the Lord Chief Justice Kilwarden and several others were killed. The particulars are not yet (28 July) distinctly known; but there is reason to hope that through the vigour employed by government, it has been suppressed. Martial law was proclaimed on the following day, and the utmost exertions were making to preserve the peace of the country. It does not appear that the insurrection extended beyond Dublin.

ANSWERS TO CORRESPONDENTS.

C. Taylor's Request; B's Communication; and the note which accompanied an excellent Manuscript Sermon; are under consideration, and will be particularly noticed next month.

Maria's Paper has come to hand.

G. B.'s Letter will find a place.

A Curate of the South in our next.

We approve in general of the sentiments of Honestas; but we do not know on what ground he has proceeded, in assigning our place in the scale of doctrinal opinions.

TO THE CHRISTIAN OBSERVER.

AN excellent prayer having been introduced into the service of our Church, on account of the threatened invasion of this country, I beg leave through the medium of your miscellany, to submit to the heads of families the following prayer, composed for domestic worship in the present conjuncture.

A CONSTANT READER.

A FAMILY PRAYER.

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